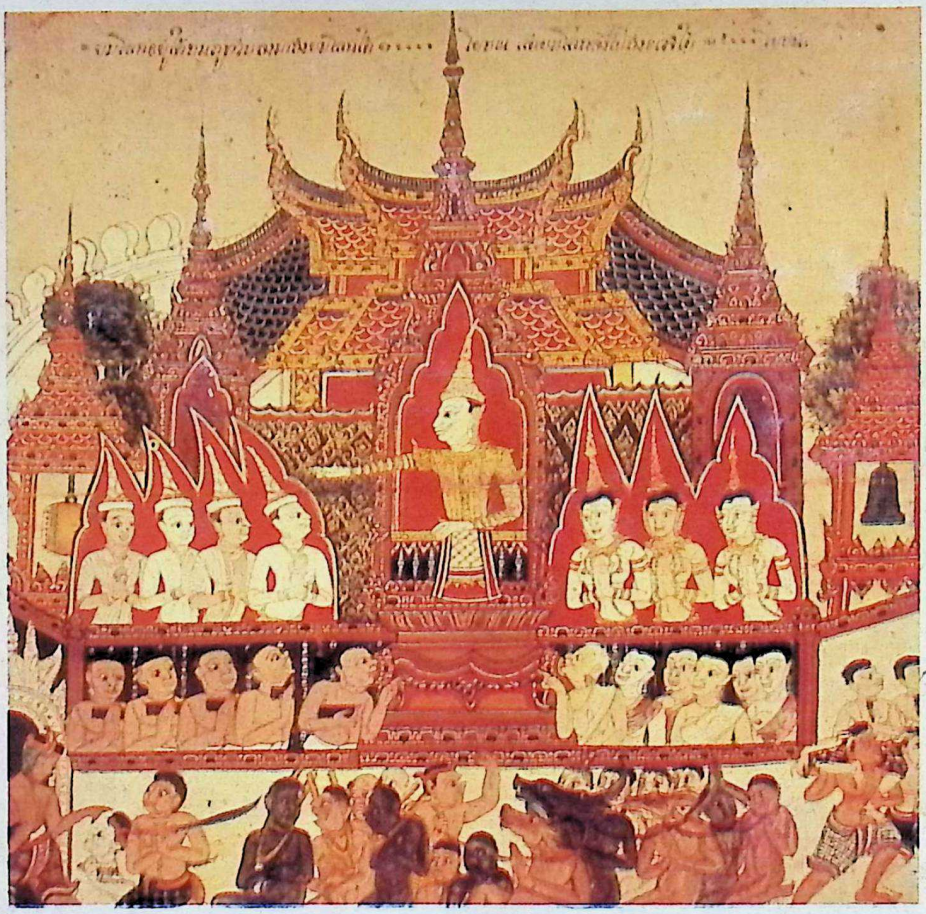

THREE WORLDS ACCORDING TO KING RUANG

A Thai Buddhist Cosmology

Translation with Introduction and Notes by

Frank E. Reynolds &
Mani B. Reynolds

Three Worlds According to King Ruang:
A Thai Buddhist Cosmology

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Frank E. Reynolds
and Mani B. Reynolds

In the 14th century, the heir apparent to the throne of the central Thai kingdom completed the first truly literary work of a Thai author. Phya Lithai entitled his work *Sermon on the Three Worlds* but later it became known as the *Three Worlds of King Ruang*. It is the culmination of a long history of visionary and cosmological literature within the Theravada tradition, representing in a vivid and concise form, the religious universe within which Thai Buddhists have traditionally lived. In particular, the description of death and the fates which await beings who die in the thirty-one realms of the Three Worlds portray the process of dying and depict the relative absence of suffering and pollution at high levels of attainment.

Because of the prestige of its author, its claim to orthodox authority and its strong popular appeal, this text exerted a powerful influence on the religious consciousness of the Thai, on their literary and artistic development and on their social and ethical attitudes.

Despite the harsh criticisms to which the text has been subjected by a number of Buddhist modernists in the nineteenth and twentieth centuries, this influence has persisted to the present day. Thus, not only from a buddhological point of view, but also from a most historical or anthropological perspective, it is no exaggeration to say that the *Three Worlds of King Ruang* is the most important and fascinating text that has been composed in the Thai language.

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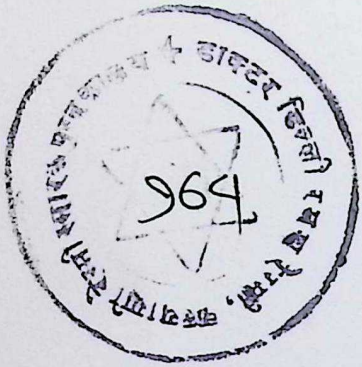

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May whatever merit that may accrue from this version of the *Three Worlds* rest with our parents.

Berkeley Buddhist Studies Series 4

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TRANSLATORS' PREFACE

IN EARLY 1970 when an invitation to serve as a visiting professor and Walter Y. Evans-Wentz Lecturer in Oriental Religion at Stanford University arrived, several possible topics for the lecture series immediately came to mind. However, after some thought it seemed to us that since the original donor had been interested in the presentation of fascinating but previously obscure Buddhist texts, it might be especially appropriate to devote the 1971 Wentz lectures to a similar purpose. Therefore, we chose the topic "Cosmology and Salvation" and presented, under this rubric, a series of lectures dealing with the background, content and significance of two relatively unknown Buddhist texts from Thailand—the *Three Worlds According to King Ruang* (14th C.) and the *Phra Malai Sutta* (16th C.)—which exhibited complementary but quite distinctive approaches to the problems of cosmological understanding and soteriological practice within the Theravāda tradition.

Following the completion of the series of lectures, further thought led to the conclusion that the basic intention of our endeavor could best be furthered by resisting the temptation to revise the lectures for publication as we had originally planned, and by undertaking, instead, a full translation of the manuscripts. Since the *Three Worlds According to King Ruang* is somewhat earlier, more traditional, and more "orthodox" than the *Phra Malai Sutta* (actually it constitutes what is in our judgement the most interesting and appropriate textual entrée, into the basic ethos of traditional Theravāda religion), we have chosen to give this work first priority.

The task of translation has been a long and arduous one, and many people have contributed to the final result. Long before this project was begun, and continuing through the entire period when it was in

process, the encouragement, patience, and support of Dean Joseph Kitagawa of the Divinity School, University of Chicago, has been basic to our work. We have received strong support and considerable linguistic help from Prof. J. A. B. Van Buitenen of the Department of South Asian Languages and Civilizations at the University of Chicago. We are also greatly indebted to Prof. William Clebsch of Stanford University who started the whole process in motion, and to Dr. William Bradley of the Hazen Foundation who offered assistance in arranging for the inclusion of the artistic illustrations.

Many individuals in Thailand also made a variety of different contributions. Among these our very special thanks go to Acharn Pitoon Maliwan who made available to us a copy of his (at that time) still unpublished Thai edition of the *Three Worlds According to King Ruang*; to Sulak Sivaraksa, the former Executive Secretary of the Siam Society, who took a very personal interest in our efforts to get the translation into print; to Ms. Sally Tun Thein who invested a great deal of time and effort in editing the text and trying to arrange for its publication; to Dr. Waldemar Sailer who was instrumental in obtaining the slides which have been used for the illustrations; and to Ray and Betty Downs who informed us of the *Three Worlds* illustrations being done by Thawan Dachanee. We would also like to express our appreciation to Acharn Maenmat Chawalit and Acharn Kulasap Ketmaenkit whose cooperation enabled us to make more effective use of the manuscripts preserved in the National Library in Bangkok.

Many other individuals and groups have played important roles in expediting our project. Alan Miller helped us to reconstruct the cosmographic system explicated in Chapter IX; Prof. Van Buitenen, Prof. Sommai Premchit of Chiangmai University, Prof. Heinz Bechert of the University of Goettingen and Prof. Donald Nelson of the University of Chicago made suggestions concerning the translation of several of the more difficult Pali passages; and Ms. Regina Clifford made an invaluable contribution by preparing the index and proofing the text. We have greatly appreciated the financial assistance for typing, et. al. which has been provided by the Divinity School and the Committee for Southern Asian Studies of the Univer-

sity of Chicago; and we owe a great deal not only to the skill but also to the perseverance of our typists—Miss Marilyn Kareva who worked on several early drafts of the translation; Mrs. Donna Guido, who did the great bulk of the work; and Ms. Susan Hopkins, Mrs. Beatrice Gison, Mrs. Ann Grant, and Mrs. Frances Paul who dealt with a stream of continuing revisions. We are also grateful to Prof. Lewis Lancaster, the editor of the Berkeley Buddhist Studies Series, whose interest in the project has led, after several years of false starts and frustration, to the actual publication of the manuscript.

Finally, our most hearty thanks of all go to Roy, to Drew, and to Roger who spent many weekends amusing themselves, who did many homework assignments without the benefit of parental assistance, and who even spent a few long evenings washing dishes and cleaning house, in order that this project might be more speedily and successfully completed.

Frank E. Reynolds and Mani B. Reynolds
University of Chicago, January 1, 1979

TRANSLATORS' INTRODUCTION

PHYA LITHAI AND THE *TRAI PHUM.*

IN THE YEAR 1345 A.D. or thereabouts Phya Lithai, who was then the heir apparent to the throne of the central Thai kingdom of Sukhothai-Srisachanalai and later became its paramount ruler, completed the first truly literary work written by a Thai author.[1] Phya Lithai entitled his work *Sermon on the Three Worlds (Traibhūmikathā)*, but it later became known as the *Three Worlds According to King Ruang (Trai Phum Phra Ruang)*, Phra Ruang being a composite name given to members of the Sukhothai dynasty. Although the sermon is little known outside Thailand, and has never been translated into English, it is an almost uniquely comprehensive, colorful, and popular presentation of the most profound teaching and message of Theravāda Buddhism.

The *Trai Phum* is a royal text, an expression of the orthodox Theravāda tradition, and a sermon that seeks to make the Dhamma more accessible to the laity.[2] It is a royal text, not only because it was written by Phya Lithai, but also and more importantly because it is permeated with royal interests and themes. The *Trai Phum*'s orthodoxy is indicated by the fact that Phya Lithai consulted and worked very closely with the leading Theravāda monks of his day. This or-

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[1]The basis for establishing 1345 as the date of the completion of the text is found in Phya Lithai's introduction. See the Words of Praise, the Prologue, and the Translators' Appendix I.

[2]There are a number of closely related texts that are more or less loosely known as *Trai Phum*. However, for the sake of convenience, we will use the shortened title to refer to the *Trai Phum Phra Ruang*, unless otherwise specified.

thodoxy is confirmed by the fact that the materials the king chose to include in his presentation were limited to selections drawn from the scriptures, commentaries, and treatises that had been transmitted and endorsed by the Therāvada elders. In addition, the peculiarly sermonic character of the *Trai Phum* is suggested by other sources that indicate the author's religious preoccupations, and by his own explicit statements within the text itself.

Phya Lithai's strong interest in Buddhism and its spread—an interest he demonstrated by many other significant undertakings including, for example, his own entrance into the monastic order for a short period during the latter portion of his reign (ca. 1361)—has long been well known to scholars in the field of Thai history and religion. Following this basic point further, the great French scholar, George Coedès, has contended that there is a more specific connection between the religious orientation expressed by Phya Lithai in his later inscriptions and his motivation in writing the *Trai Phum*.[3] Coedès points out that in one particularly important inscription Phya Lithai clearly articulates his concern that, in accordance with a well-established Theravāda tradition, the religion was in the midst of a process of decline moving in a series of stages. Coedès also indicates that according to Phya Lithai's understanding the next stage in this process would begin in another century and would be characterized by the disappearance of the Three Baskets that constitute the corpus of canonical scriptures.[4] Coedès then goes on to suggest—quite plausibly in our opinion—that this concern was already present in Phya Lithai's mind in the early portion of his career. Thus he suggests that it was this concern that led Phya Lithai to put the message of those scriptures in a new and more accessible form.

But more direct and definitive evidence of Phya Lithai's basically sermonic intentions can be found within the *Trai Phum* itself. In the introduction it is quite explicitly stated that Phya Lithai composed the

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[3]"The Traibhūmikathā: Buddhist Cosmology and Treaty on Ethics," *East and West*, 7 (1957): 349-52.

[4]The inscription itself, with translation, is included in George Coedès, *Recueil des Inscriptions du Siam* (Bangkok: Bangkok Times Press, 1924–29), Part I, pp. 77–90.

text in order to edify his mother concerning the Buddha's teaching and to "advance the cause of the Dhamma." Moreover, this purpose is clearly reflected in the fact that Phya Lithai chose to use a kind of cosmological format in order to include material that could be effective in communicating the profundities of the doctrine to those who possessed only a minimum of religious sophistication and training.

Because of the prestige of its author, its claim to orthodox authority, and its strong popular appeal, Phya Lithai's sermon had a crucial impact in his own time and in the subsequent history and life of the Thai people. In the last phases of the Sukhothai kingdom (i.e., through the third quarter of the fourteenth century), in the Ayutthaya kingdom until its destruction in the mid-eighteenth century, and in the more recent Bangkok kingdom, the *Trai Phum* has exerted a powerful influence on the religious consciousness of the Thai, on their literary and artistic development, and on their social and ethical attitudes. Despite the harsh criticisms to which the text has been subjected by a number of Buddhist modernists in the nineteenth and twentieth centuries, this influence has persisted to the present day. Thus, not only from a buddhological point of view, but also from a more historical or anthropological perspective, it is no exaggeration to say that the *Trai Phum* is the most important and fascinating text that has been composed in the Thai language.

THAI KINGSHIP AND THE *TRAI PHUM*

The fact that a medieval Thai prince possessed the religious interest and sophistication to produce a major Theravāda Buddhist treatise is surprising to say the least.[5] However, the fact that the *Trai Phum* was written by a man who was both a "second king" and the heir apparent to the throne becomes more understandable when the history of the Sukhothai kingdom and the Ruang dynasty is taken

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[5]This surprise is perhaps tempered, but by no means obviated by the fact that in the Thai context royal "authorship" is always somewhat anomalous. In Phya Lithai's case it is quite probable that he depended heavily not only on his sources, but also on the help of the various monastic tutors who are credited in his prologue and epilogue.

into account. For more than a century before Phya Lithai became engaged in his project, the royal family to which he belonged had distinguished itself not only in the political sphere, but also in cultural and religious affairs. Thus Phya Lithai's work represented a continuation and culmination of a long tradition established and nurtured by the earlier members of the Ruang dynasty.[6]

In the early years of Sukhothai history, when the Thai people were struggling to establish their independence, political effort was necessarily in the foreground. During the third decade of the thirteenth century Phya Lithai's great grandfather declared his independence from the Khmer (Cambodian) king of Angkor, who had previously been the preeminent ruler in the Sukhothai area. In the latter part of the century Phya Lithai's grandfather, King Ram Khamhaeng, succeeded in establishing his authority over practically all of central, northeastern, and southern Thailand.

Despite their preoccupation with political affairs it is reasonably certain that the early Sukhothai kings were supporters of the Theravāda Buddhist tradition, which was at that time beginning to reassert its influence in many areas of Southeast Asia. As the kingdom gained strength and stability, religious and cultural interests came to play an ever more significant role. For example, King Ram Khamhaeng's inscriptions show that he was a staunch supporter of Theravāda Buddhism and encouraged the spread of the newly reformed sect, which had taken form in Sri Lanka (Ceylon). The inscriptions inform us that before the end of the thirteenth century a very intimate relationship had developed between the king's support of Buddhist religious life and the charisma of royal authority. For example, the king reports that he had established a stone throne in the center of his capital where, on holy days, the monks preached the Dhamma (the Truth or Law taught by the Buddha) and where, on other days, he himself administered the law of the kingdom. And in the closely related sphere of cultural activities, the great monarch reports with

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[6]Perhaps the best reasonably up to date and available survey of Sukhothai history is to be found in Alexander Griswold, *Toward a History of Sukhothai Art* (Bangkok: Fine Arts Department, 1967).

pride that he had himself undertaken and successfully completed the task of adapting the Khmer script to provide for the first time a written form of the Thai language.[7]

Unlike his predecessors in the Ruang dynasty, Ram Khamhaeng's son and successor was rather ineffective as a political leader, and during his long reign many of the vassals who had been subjected to Sukhothai authority regained their independence. But at the same time, King Lelithai actively carried forward the dynasty's interest in religious and cultural affairs. He was a devout adherent of the Theravāda tradition, and as such he performed numerous acts of royal piety and gave lavish support to Theravāda institutions. Moreover, he was even more active than his predecessors in encouraging Buddhist activity in various areas of culture and the arts.

For many years scholars of Thai history believed that Phya Lithai was very much like his father and that the history of his reign involved simply a continuation of the political and religious trends that had already been established. Recently, however, further research has demonstrated that Phya Lithai was a very dynamic leader, that he undertook and successfully implemented a major revival of Sukhothai power, and that he accomplished this goal not only by military means but also by the acquisition and effective use of an even greater increment of Buddhist-based religious charisma.[8] Thus he took the title of Mahādhammarāja (Great Dhamma King), and later in his reign he carried the Thai tradition of sacral kingship still further by associating himself very directly with the Bodhisatta ideal (the Bodhisatta is a future Buddha who has committed himself to the perfection of the great Buddhist virtues and to the task of leading his fellow beings toward salvation) and even with the figure of the fully realized Buddha. In a famous inscription he proclaims his own Bodhisatta vow to work for the salvation of all beings. In addition he seems to have

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[7]For a translation of King Ram Khamhaeng's most famous inscription see George Coedès, *Receuil des Inscriptions du Siam*, Part I, pp. 43–48.

[8]The relevant aspects of this research and its results are reported in Barbara Andaya, "Statecraft in the Reign of Lu Thai of Sukodaya," in Bardwell Smith, ed., *Religion and Legitimation of Power in Thailand, Burma and Laos* (Chambersburg, Penn.: Anima Books, 1978).

sponsored the casting of several images that were portraits of himself in the guise of a Buddha.[9]

It is true that Phya Lithai wrote the *Trai Phum* during a period when he was only the heir apparent to the throne and long before his more audacious religious claims became explicit. Nevertheless, his later emphasis on the religious and buddhological aspects of his royal charisma strongly suggests that the writing of the *Trai Phum* was not only an expression of religious piety, but also an act with royal and political overtones. This suggestion is supported by the fact that the king directly emulated the pattern of the Buddha himself, who according to the tradition had preached the Dhamma to his mother and, in a closely associated act, had performed a great miracle through which his followers had been given a vision of the various cosmic realms and their inhabitants. This suggestion is also supported by the fact that within the body of the sermon Phya Lithai gives a central position to an account of the Mahācakkavattirāj (Great Wheel-Rolling or Universal Monarch), that he gives special attention to the Cakkavatti's royal action in preaching the Dhamma to his vassals, and that he even suggests that this preaching is equivalent to the preaching of a fully realized Buddha. In other words, there is strong evidence, both external and internal, that Phya Lithai wrote the *Trai Phum* not only to express his specifically religious interests, but also to enhance his claim to be his father's legitimate successor (a claim he made good a few years later), to strengthen his hold on the loyalty of his subjects (a hold that seems to have continued throughout his reign), and to declare his intention of regaining hegemony over the rulers of nearby principalities (intentions he later carried out with remarkable success).

Recognizing that Phya Lithai was one of the greatest and most colorful kings in the history of the Sukhothai kingdom and of Thailand, and that political as well as religious concerns seem to have been instrumental in stimulating his literary activity, adds a stronger

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[9]The relevant portion of the inscription involving the Bodhisatta vow is given in English translation in Emanuel Sarkisyanz, *Buddhist Background of the Burmese Revolution* (The Hague: Martinus Nijhoff, 1965). The portrait images are discussed in further detail in Barbara Andaya, *op. cit.*

element of fascination to any reading of the *Trai Phum*. The fact that his literary activity contributed to his political as well as his religious authority, and the fact that his example helped to establish the model of the Thai king as a Buddhist teacher and writer, further enhance an appreciation of its significance.[10] However, the most basic reason for the interest and the importance of the sermon does not derive from the royal status of its author, the particular complex of concerns that motivated its composition, or the role the writing of the text played in the development of a more exalted style of Thai kingship. Rather, Phya Lithai's sermon compels our attention primarily because it presents the cosmological vision of Theravāda Buddhism in a comprehensive and colorful way. In so doing, it vividly portrays the basic lineaments of the "religious universe" within which Thai Buddhists (and for that matter Theravāda Buddhists of Sri Lanka and other Southeast Asian nations as well) have traditionally lived.

COSMOLOGY AND THE THERAVĀDA TRADITION

The great historian of religions, Joachim Wach, once observed that the history of the great universal religions such as Christianity, Islam, and Buddhism could be understood as the gradual unfolding of the implications and meanings inherent in the central religious experience of the prophet or sage who founded them.[11] Such a perspective, like any other that might be used in order to gain an overview of the structure and content of Theravāda Buddhism, has its own intrinsic limitations. Nevertheless the scriptural accounts of the Buddha's central experience of Enlightenment point to a kind of richness and diversity in the mythic and doctrinal expressions of Theravāda

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[10]Phya Lithai's example was explicitly followed by King Baromtrailokanat (1448–1488), who composed a famous Thai version of the Mahāvessantara Jātaka (the story of the Buddha's penultimate birth as King Vessantara), and by many subsequent Thai monarchs. The extent of the tradition can be discerned through a reading of Phonphan Tharanumat, *Wanakhadi Thai Kieo Kap Phra Phutasasana (Thai Literature Concerned with Buddhism)* (Thonburi: Bungwatara Press, 1972).

[11]For Wach's interpretation of religious founders and their role see his *Sociology of Religion* (Chicago: University of Chicago Press, 1944), pp. 130–37 and 341–44.

orthodoxy (in what Wach would have called its "theoretical" expressions) that has in the past often been ignored.

According to the scriptural accounts of the Buddha's Enlightenment, including those that are embedded in the earliest strata of the tradition, this transforming and normative spiritual experience took place during a night-long process of meditation which included the acquisition of three supranormal "sciences" or modes of knowledge. During the first watch of the night he acquired the knowledge of all his previous existences. In the second watch of the night he acquired the knowledge known as the divine eye, which enabled him to see the conditions and activities of all beings caught up in the existential cycle of suffering, death, and rebirth. And in the third watch of the night, which was climaxed by the coming of the dawn and the moment of Awakening, he achieved the saving knowledge expressed in the Dhammic principle (i.e., the Truth) that all existence and therefore all suffering, death, and rebirth result from a process of codependent origination driven by the motive power of desire and ignorance.[12]

What this account suggests—assuming that Wach's observation concerning the development of the great universal religions is correct—is that the history of Theravāda (and other Buddhist) theoretical expressions is a working out of the implications and possibilities inherent in these three basic modes of knowing. And when we look at the content of Theravāda orthodoxy through the centuries we find that this is, in fact, the case. The Buddha's acquisition of the power to remember his previous lives established a starting point from which a whole range of traditions concerning his person and career gradually emerged. His acquisition of the divine eye established a starting point around which a whole range of traditions concerning the various levels of cosmic reality and the beings who populate them gradually took form. His acquisition of the saving insight concerning codependent origination established a starting point for a whole range of traditions that carried forward the analysis of the ultimate

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[12]For a discussion of the early accounts of the enlightenment, including their chronology and contents, see André Bareau, *Recherches sur la biographie du Buddha* (Paris: Publications de l'Ecole Française d'Extrême-Orient No. LII, 1963).

roots of worldly or samsaric existence, and the characteristics of the path that leads to Final Release (Nibbāna).

From the earliest Buddhist centuries, on into modern times, these three strands have provided the basic "theoretical" content of the orthodox Theravāda tradition. Though the three strands have always remained firmly interlocked and interdependent, each one has generated its own particular kind of appeal and has had a constituency within which it has exerted a paramount influence. Thus the explicitly doctrinal and Nibbanic strand has had its primary appeal among the monastic elite, whereas the buddhological and cosmological strands have been in the foreground at the popular and royal levels of communal life. Closely related to this is the fact that each of these three strands of the tradition has undergone a distinctive process of development that can be identified and traced.

In the case of the doctrinal, Nibbanic strand of the tradition, the movement from the discourses of the Buddha and the earliest disciples toward a more fully developed system proceeded quite rapidly. During the earliest centuries of the Buddhist era (i.e., the fifth and fourth centuries B.C.), various modes of analyzing reality—conceived largely, though not exclusively, in psychological terms—were pursued and the results systematized. Thus complex conceptions of the constitutive elements of consciousness and of material factors were elaborated, as were conceptions of the way in which these elements were continuously maintained in motion and drawn together to form the "beings" who are caught up in the unending cycle of death and rebirth. All of this was done in the conviction that through proper knowledge of the elements of reality, and through closely correlated practices of morality and meditation, the motion of these elements could be stilled, the connections between them broken, and Final Release or Nibbāna could be attained. During the period that extended roughly from the third to the first centuries B.C. these conceptions of the elements that were considered to constitute reality were further refined; and these conceptions were formulated in terms of "doctrinal summaries," which were organized into an independent segment of the normative tradition that came to be known as the Abhidhamma or Higher Dhamma. In the early centuries of the first

millenium A.D. many supplementary commentaries and treatises were written that provided the Theravadins with an extensive tradition of scholastic doctrinal interpretation that distinguished their own particular version of Abhidhammic orthodoxy. In the centuries that followed, although the basic patterns established in the earlier tradition were maintained, further refinements and systematizations continued to be produced, both in Sri Lanka and Southeast Asia.[13]

The specifically buddhological tradition also underwent a steady development, but the pace was rather different. During the period before the scriptures were committed to writing (i.e., in the period before the beginning of the Christian era), the various segments of the life of the Buddha seem to have been remembered and recounted only in fragments and discrete cycles. Thus a tradition appeared that concerned the Buddha's previous lives, as did a cycle of stories connected with his genealogy of birth and youth; a cycle connected with his spiritual quest, Enlightenment, and early ministry, and a cycle that dealt with his last journey, his Parinibbāna or death, and the distribution of his relics. During the early centuries of the Christian era these biographical traditions, which had long been closely associated with various Buddhist pilgrimage sites, were strengthened by a great explosion of artistic and iconographic expressions related to the Buddha's person and career. By the fifth century A.D. the first of the classical Theravāda biographies of the Founder made its appearance as the Introduction to the *Jātaka Commentary* (a text in which incidents in 547 of the Buddha's previous lives are recounted); and at roughly the same time the Theravadins of Sri Lanka produced a biographical chronicle (the Mahāvaṁsa) in which the life story of the Buddha served as the introduction and context for an account of the history of the Sinhalese Buddhist community. In the centuries that followed, the Theravadins in Sri Lanka and in Southeast Asia extended this specifically buddhological tradition by developing each

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[13]A comprehensive history of the Theravāda doctrinal tradition has yet to be written. For a fuller discussion of the basic orientation and early development of the Theravāda position see the first section of Edward Conze, *Buddhist Thought in India* (London: Allen and Unwin, 1962).

of the two distinct forms of biographical writing and by introducing a variety of additional biographical and historical materials.[14]

Though the cosmological tradition has received less attention from modern Theravāda scholars, the same sort of process can be traced in this area as well. In the early stages of Buddhist history cosmological motifs were established in the very center of the tradition through the visionary and meditative experiences of the Founder and his earliest disciples. The visionary experience that was a part of the Buddha's own Enlightenment process, and a special forte of the Buddha's great disciple Mahāmoggallāna, produced a series of vivid images of the heavenly realms in which the meritorious deeds of men were rewarded and of the hells in which men received retribution for their sins. The meditative experience, which was also a vital part of the Buddha's own Enlightenment process and the early Buddhist path, led to the development of conceptions of cosmic worlds corresponding to the various levels of meditative consciousness (*jhāna*) that especially holy men could achieve through mental discipline and concentration.

As the tradition expanded, various developments took place through which these cosmological themes were extended and enriched. For example, a legend emerged that recounted a great miracle the Buddha performed when, after ascending from a very special mango tree into the heaven of the thirty-three "gods," he preached the Abhidhamma to his mother and then descended back into the human world. At the end of this descent he exerted his magical power in such a way that those who had gathered to receive him were able to see the various cosmic realms and the conditions of their many different kinds of inhabitants.[15] Stories concerning visits to various

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[14]For a more extensive survey of the development of the Theravāda Buddhological traditions see Frank E. Reynolds, "The Many Lives of Buddha," in Reynolds and Capps, eds., *The Biographical Process: Essays in the History and Psychology of Religion* (*Religion and Reason Series XI*, The Hague: Mouton, 1976) and "The Several Bodies of Buddha" in *The Mythic Imagination*, published as a special issue of the *History of Religions Journal*, XVI, 4 (May 1977), pp. 374–89.

[15]This miracle is one of the major subjects of Thai classical art, as well contemporary Thai calendar art.

cosmic realms by Mahāmoggallāna and other Buddhist figures also gradually came to the fore. Thus, for example, a Jātaka story (a history of one of the Buddha's previous lives recounted in the *Jātaka Commentary*) relates the visit of a certain King Nimi to various hells where he observes terrible punishments being meted out to unfortunate sinners. As the tradition developed, conceptions of the various heavenly realms, including those associated with the levels of jhanic attainment, also became increasingly differentiated and complex.[16]

At the same time, these conceptions of the various cosmic realms and worlds were gradually organized into a more systematic and sometimes even scholastic format. In the Pali canon, which was committed to writing in the first century B. C. and has subsequently been accepted as normative by the Theravadins, the developing images of the various hells and heavens were integrated into a conception of five (later six) realms or destinies (*gati*)—namely the realm of hell beings, the realm of the suffering ghosts (*peta*), the realm of the animals, the realm of the *asura* (this realm of semidivine, semidemonic beings is often omitted), the realm of men, and the realms of heavenly deities called *devatā*. Also in the canonical literature and in the early commentaries the conception of the three worlds was formulated, the three worlds being (1) the *kāmabhūmi* or world of desire, which is made up of eleven realms including hell, the realm of the suffering ghosts, the realm of animals, the realm of the *asura*, the realm of humans, and six separate realms populated by six different kinds of *devatā*; (2) the *rūpabhūmi* or world with only a remnant of material qualities, which is made up of sixteen realms that are related to the lower realms of jhanic attainment; and (3) the *arūpabhūmi* or world without material qualities, which is constituted by four realms each of which is related to one of the four higher realms of jhanic realization.[17]

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[16]The *jhāna* are meditational states or attainments that have an important place in Buddhist practice and are discussed by Phya Lithai in several sections of the text, especially in the Introduction and in chapters 7, 8, and 11.

[17]In the Pali and Thai each of the "three worlds" and the "thirty-one realms" are referred to by a single term (*bhūmi* in Pali, *phum* in Thai). However in our discussion and in the translation we have introduced the two terms "world" and "realm" (and

In addition to these conceptions of cosmological order, other cosmological motifs gradually became assimilated into the mainstream of the Theravāda tradition. There are strong scriptural indications that from a very early period (probably from the time of the Buddha himself) the Buddhist community accepted, with some minor adaptations, the very ancient Indian cosmography which had Mt. Sumeru (or Meru) as its central axis. This cosmography is specifically affirmed in the canonical context, and it is further elaborated in the postcanonical period when, for example, certain texts describe a closely related astronomical system explaining the movements of the various heavenly bodies and the changing of the seasons. What is more, this cosmography played a central role in the symbolic structure of a prominent strand of Buddhist art and architecture that originated during the canonical period and has continued to present times. Thus the Buddhist *stupa*, as well as being a funerary monument "enlivened" by the relics of the Buddha, is also a cosmographic image with Mt. Sumeru at its core and the heavenly realms situated at its peak.[18]

In a rather similar way the Theravāda community of the canonical period accepted, with certain key changes in emphasis, one of the major traditions of Indian cosmogonic mythology. This resulted in the inclusion in the canon of an account of the process of devolution, which brings the universe into being at the beginning of each cosmic cycle. What is more, this account included a highly important segment in which the beginnings of human society as we know it, and the beginnings of the crucial institution of kingship, are described. Thus an authentic scriptural base was established for the further elaboration of cosmogonic motifs in the later commentaries, in more popular texts, and in the oral traditions of Theravāda peoples as well.

In addition to the process through which cosmological and cos-

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occasionally "heaven") in order to gain greater clarity and readability.

[18]For a brilliant discussion and interpretation of the Sumeru motif, and especially its relationship to the structure of *stupas*, see Paul Mus, *Barabadur: Esquisse d'une histoire du Bouddhisme fondée sur la critique archaologique des textes* (Hanoi: Imp. d'Extreme Orient, 1935).

mogonic themes were gradually assimilated and developed by the Theravadins themselves, another slightly different aspect of the development also needs to be taken into account. In the cosmological sphere, as in other areas of Buddhist development, other related segments of the Buddhist community produced traditions that the Theravadins later appropriated and adapted in accordance with their own perspective. Various legends and rituals that appear to have developed in the popular milieu or some of the more innovative sects were subsequently accepted by the Theravadins. For example, stories, such as those recounting the destruction of the world at the end of the cosmic age, and rituals, such as the reenactment of the Buddha's descent from the heaven of the thirty-three *devatā* where he had preached the Dhamma to his mother, appear to have developed in other Buddhist contexts before they were incorporated by the Theravadins. In a similar way the later Theravadins translated and adapted more extended and systematic (though still "incomplete") cosmological treatises that had been written in India in Sanskrit by monks of other Hinayana sects.[19]

By the time of the Sukhothai kingdom cosmological elements had permeated into practically every aspect of Theravāda religion, and therefore it is not surprising that Phya Lithai chose to write his sermon in the form of a cosmology. Moreover, he had a variety of more-or-less authorative cosmological literature to draw on including sections from the Sutta (Discourses) and Abhidhamma (Higher Dhamma) segments of the Pali canon, sections from many different commentaries and doctrinal texts written over the centuries, and even a few specifically cosmological treatises. In order to produce his sermon the learned prince, with the help of his monastic tutors, surveyed this entire textual tradition, selected those elements considered to be the most important and interesting, and then proceeded to integrate them into a work that emerged as the first truly complete presentation of the Theravāda cosmological perspective. Because of

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[19]For a detailed and highly revealing discussion of this entire development, including the Sanskrit texts and the Pali translations and adaptations, see Paul Mus, *La Lumière sur la six voies* (Paris: Institute d'ethnologie, 1939).

the inclusiveness of Phya Lithai's perspective, and the religious insight and skill that he used in weaving the various cosmological, cosmographic, and cosmogonic elements into a single literary work, the *Sermon on the Three Worlds* represents what is clearly the high point of Theravāda cosmological expression.

COSMOLOGY AND THAI RELIGION

During the more than 1500 years that passed between the Enlightenment of the Buddha (ca. sixth century B.C.) and the time when the Thai peoples began to establish their hegemony in Thailand and to adopt Theravāda Buddhism (the twelfth through the thirteenth centuries A.D.), the doctrinal-Nibbanic, buddhological, and cosmological strands of tradition each underwent a vast development. And the Thai, like their contemporaries in Sri Lanka and other Theravāda countries of Southeast Asia, not only continued the traditions that had been developed during this long period, but also extended them in a variety of directions. In the case of the doctrinal-Nibbanic analysis, the interest of the Buddhists in the older Thai kingdoms seems to have been primarily in the maintenance of the received heritage.[20] But in the nineteenth and twentieth centuries new directions have been taken by some Thai interpreters who have sought to express Theravāda doctrine in terms more appropriate for modern times. During the early stages of the modernization process the lead in this effort was taken by Prince (later King) Mongkut and a group of close associates who founded a small but influential reformist sect known as the Thammayut Nikai, while in more recent years various other kinds of innovations have been introduced.[21] For example, a well-known contemporay monk named

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[20]It is of course possible that there was some significant doctrinal creativity in the earlier kingdoms but that the evidence pointing to it was destroyed when the old capital, Ayutthaya, was burned and sacked by the Burmese in the latter half of the eighteenth century.

[21]For a more extended discussion of this development, see Frank E. Reynolds and Joseph Kitagawa, "Theravāda Buddhism in the 20th Century," in Heinrich Dumoulin, ed., *Buddhism in the Modern World* (New York: MacMillan, 1976). This is a revised and updated version of a work previously published in German under the title *Buddhismus der Gegenwart* (Freiburg: Herder, 1970).

Buddhadasa has highlighted elements within the Theravāda heritage that have affinities with Mahayana and Zen Buddhism, and has so interpreted Theravāda doctrine as to emphasize the common ground between Buddhism and the other great world religions.[22]

At the level of buddhology the Thai carried forward the full range of established mythic, artistic and ritual expressions associated with the Buddha, and at the same time have made their own contributions. They have expanded the corpus of stories recounting incidents in the Buddha's previous lives, and have produced new episodes in the Buddha's final life as Gotama that relate the Founder to local traditions and sacred places.[23] They have carried forward the tradition of "biographical chronicles" and produced works in which the account of the lives of the Buddha flow directly into an account of the history of the Buddhist community in India, in Sri Lanka, and ultimately in Thailand. And they have produced new versions of the classical sacred biography including the Pathomsomphotikatha, which is perhaps the most complete and literarily successful of all the Theravāda efforts of this kind. Moreover, in recent years a modernist element has emerged that seeks to reinterpret the Buddha's life in more historicistic and rationalistic terms; by "demythologizing" the story of the Buddha's life these nineteenth and twentieth century interpreters have sought to emphasize the Founder's humanity, and to highlight his social concerns.[24]

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[22]For an introduction to Buddhadasa and his position, see the collection of his essays and lectures edited by Donald Swearer under the title *Toward the Truth* (Philadelphia: Westminster, 1971).

[23]Perhaps the most important of these texts is one that bears the title of *Phrachao Liap Lok (The Lord Tours the Earth)* or *Tamnan Phrabat (The Chronicle Concerning the Footprints)*. Though this text is little known, even among Buddhist scholars, manuscript versions have been preserved in both the northern and northeastern dialects of Thai.

[24]A more comprehensive and detailed discussion of the development of the Thai Buddhological tradition is included in Reynolds, "The Many Lives of Buddha" in Reynolds and Capps, eds., *The Biographical Process, op. cit.* For a related discussion of the different ways of depicting the Buddha's career both in the textual tradition and in contemporary Buddhism see Frank E. Reynolds, "Buddhism as Universal Religion and as Civic Religion; Some Observations on a Tour of Four Buddhist Centers in Central Thailand in Smith, ed., *Religion and Legitimation of power in Thailand, Laos and Burma* (op. cit).

In the case of the cosmological strand of the tradition the same two-fold process of maintenance and innovation can be discerned. From the very beginning the Thai placed a strong emphasis on those segments of the textual tradition, both canonical and postcanonical, in which the traditional cosmological, cosmographic, and cosmogonic themes were to the fore. And they supplemented these inherited cosmological resources with a variety of more-or-less original texts that highlighted cosmological themes. The *Trai Phum Phra Ruang* itself provided a synthesis of the various traditional cosmological motifs that was consistent with orthodox doctrinal and buddhological principles. Later versions of the *Trai Phum*, notably the ones commissioned by King Rama I in the late eighteenth century, continued and in some aspects expanded this style of cosmological treatise. Beyond this, Thai Buddhists also produced other kinds of cosmological materials. The most notable example is the well-known and influential *Phra Malai Sutta*, which was composed in northern Thailand in the fifteenth century and was subsequently translated and adapted into Thai. Drawing on a Sanskrit strain of cosmological vision literature, this Sutta differs from the *Trai Phum* in that it deals only with the realms of woe and heavenly reward and focuses soteriological interest on the popular hope concerning the future advent of the Buddha Metteyya.[25]

The key role played by the cosmological perspective in classical Thai Buddhism was reflected not only in the many texts dealing with the subject, but also in the heavy use of architectural and artistic symbolism with cosmological motifs. The *stupa* or *čhedi*, with its strongly cosmographic structure, was a basic center of worship and veneration in Thailand, as elsewhere in the Theravāda world. In fact each Thai capital had its special *stupa* or Golden Mount (i.e., its Mt. Sumeru) which constituted the symbolic center of the territory over which the local monarch ruled. Also many Thai Buddhist temples

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[25]For a discussion of the traditions that culminated in the writing of this Sutta see Eugene Denis, *Origins Cingalaise du Prăh Malăy*, Felicitation volumes of Southeast Asian Studies presented to H.H Prince Dhaniniwat, No. 2 (Bangkok: Siam Society, 1965), pp. 329–38. For a modern Thai version of the text itself see *Dika Malai Deva Sut* (Bangkok: Thambanakhan Press, 1971).

give a prominent place to religious art devoted to cosmological and cosmographic themes.[26]

At the closely related level of ritual action, cosmological motifs are pervasive. And though the rituals and their associated mythology often incorporated elements that had not been accepted by the more orthodox segments of the Theravāda community, the basic structure of the orthodox tradition was maintained. Thus in the royal rituals, the court itself was closely associated with the various heavenly realms, including the heaven of the thirty-three *devatā* (the abode of Indra) and the heaven of the four great guardian deities; the Sumeru cosmography was very much in evidence in the royal funeral rites in which a replica of Mt. Sumeru was built to serve as the funeral pyre of the deceased king; and the various subsidiary aspects of the Sumeru-centered sacred geography were involved in the royal tonsure ceremony in which the ritual involved the use of a representation of Mt. Kailasa, which was understood to be the abode of the great god Siva. A variety of cosmological motifs were built into the rites associated with the central *stupa* or *čhedi* at the royal capital, and into the very similar rites performed for the well-being of other lesser cities and villages. Though it is difficult to reconstruct the ancient village traditions in any great detail, the whole range of local rituals clearly utilized the traditional cosmological themes and involved many figures and events associated with subhuman and suprahuman realms.[27]

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[26]It is interesting to note that in some cases the representations were related to the specifically Thai experiences. For example in certain instances, the *devatā*, who occupy the heavenly realms, were presented in Thai dress, whereas the *asura*, their enemies, whom they had defeated in battle and who therefore occupied one of the realms of woe, were depicted in the dress of the Thai's traditional enemies, the Khmer. See So Wathanaset, *Narok-Sawan* (Hell-Heaven) (Bangkok: Thawikit Press, n.d., but after 1963), pp. 116–119. A number of examples from northern Thailand have been reported in John P. Ferguson and Christina B. Johannsen, "Modern Buddhist Murals in Northern Thailand: A Study of Religious Symbols and Meanings" (typescript).

[27]A good treatment of the royal rites is available in English in H.G. Quaritch Wales, *Siamese State Ceremonies* (London: B. Quaritch, 1931). Though not focused primarily on Thailand, Evelyn Porée Maspero's 3 volume work on *Etude sur les rites agraires des Cambodgiens* (Paris and The Hague: Mouton, 1962, 1964 and 1969) contains many references to ancient Thai rituals both in the royal context and at the village level as well.

The pervasive influence of cosmological motifs in the traditional ritual life of Thai Buddhism was directly complemented by the role that cosmological conceptions and imagery played in the organization of traditional Thai society. In a very interesting article that serves as the introduction to a collection of essays on Buddhism published by *France-Asie*, Paul Mus argues that the basic division of traditional Theravāda Buddhist society into a monastic order and a lay community organized in the form of a Buddhist state rested on the ultimately cosmological distinction between *nāma* (which, in the Buddhist perspective, refers to the supramaterial elements of reality) and *rūpa* (the material factors).[28] Be that as it may, it is certainly the case that the sociopolitical order of the premodern Theravāda kingdoms, including those in Thailand, were quite self-consciously constituted as microcosms in which the main lineaments of the cosmography and the hierarchical, merit-determined order of the cosmos were replicated at the level of human social organizations. When this congruence between the cosmos and society was maintained, it was believed that society would enjoy stability and prosperity. When this congruence was allowed to break down, it was considered certain that the society would be plagued with difficulties and would ultimately disintegrate.[29]

In Thailand, as in the other areas of the Theravāda world, the coming of western power and modern ideas and ideologies created a situation in which the traditional cosmological orientation became problematic for many thoughtful Buddhists. Not only the cosmological imagery and symbolism, but also the ritual and communal patterns that correlated with them, became the subject of skepticism and were often attacked as archaic and even antithetical to the "true" and "original" teachings of the Buddha. However, in Thailand the new modes of thought that challenged the traditional conceptions of cosmic, ritual, and social order made their impact rather gradually,

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[28]René Berval, ed., *Présence du Bouddhisme*, France–Asie, Nos. 153–157 (Saigon: France-Asie, 1959).

[29]For a classic discussion of this basic perspective see Robert Heine-Geldern, *Conceptions of State and Kingship in Southeast Asia*, Southeast Asia Program, Data Paper No. 18 (Ithaca, N.Y. Cornell University Press, 1956).

and were mediated through a local elite that, despite its concern for modernization, was basically conservative in its orientation to Thai culture, and sympathetic to the Buddhist cause. Thus, despite the skepticism, many of the old traditions have remained intact, and there have been a number of attempts to reinterpret these traditions to make them more acceptable and meaningful in the modern context.

The classical cosmological texts, including the *Trai Phum* itself, have continued to enjoy a certain prestige and popularity. The *Trai Phum* has been edited and published eight times including a first printing in 1912 and a recent one in 1972. It is included in the curricula of the major universities, where it is treated as a text of great importance in the history of Thai religion and literature. It has attracted the attention of a number of other university intellectuals who are seeking resources to use in developing a distinctively Thai approach to the problems of social ethics and moral philosophy.[30] In addition, a number of texts of the same genre, some of which are simply shortened and simplified versions of sections of the *Trai Phum* itself and others that follow a similar format and include similar kinds of materials, have been published and used at lower levels of the educational system. One that is of special interest is the *Lokathipani (Commentary on the Worlds)*, written in the 1960's by Phra Mahawilat Yanawaro for use in his ethics classes at the Police Academy in Bangkok and now available in bookstores throughout the country.[31]

Beyond this, the *Trai Phum* and related texts are still being used as a basis for sermons and other forms of religious instruction in the monastic context. For example, Phrakhru Sangwon Somathwat, the abbot of Wat Pleng, has for many years used the *Trai Phum Phra Ruang* as the major resource for his teaching, and has recently published a detailed handbook on the text based on his own studies

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[30]Such a use of the *Trai Phum* was illustrated in a lecture on "The Thai Ideal of Kingship" delivered at the meeting of the Siam Society on November 4, 1973, by Koson Srisang of Chiangmai University.

[31]This book was published by Chokchaithewet in Bangkok in 1964.

and reflections.[32] Although the "existence" and meaning of the various cosmic realms is a matter of debate, the imagery of the heavenly realms and the realms of woe is still used as one of the main vehicles of popular moral instruction.[33] An interesting illustration of this is found in the fact that during the time we were in Thailand in 1973 and 1974 the national television network was presenting a weekly prime-time program called "The World of Yama—the King of Death" in which this kind of imagery was used to dramatize the evil effects that individuals generate for themselves through various forms of immoral and anti-social behaviour.

At the level of ritual activity the cosmological orientation continues to inform many aspects of contemporary practice. It is true that at the national level and in many of the emerging urban centers, the rituals that depend heavily on cosmological imagery and symbolism have lost much of their sacrality and in some cases have degenerated into the class of "mere ceremonial." At the same time, however, many of the traditional rites have persisted and been adapted to changing conditions; and in the villages they have continued to play a crucial role.[34] It is interesting to note also that in recent years new Buddhist centers have emerged that draw heavily on cosmological conceptions and symbols. For example, at Wat Phairongwua in Supanburi province there is a gigantic exhibit spread over several acres of land within which one can observe vivid, three-dimensional depictions of the pleasures of the heavenly realms reserved for those who make merit and even more striking representations of the realms of woe to which those who do various kinds of evil are condemned. In Prathumthani province there is another Buddhist center, Wat Phutudom, which features a giant artificial mango tree with a great Buddha image seated above it (the allusion to the story of the Buddha's

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[32]This book was published by Lukkamphra Press, presumably in Bangkok (n.d., but after 1969).

[33]Various opinions concerning these realms, including some that have been expressed in religious radio programs, are surveyed in So Wathanaset, *Narok-Sawan*.

[34]For a rich and incisive study of contemporary village rituals that takes their cosmological dimensions seriously, see Stanley J. Tambiah, *Buddhism and Spirit Cults in Northeastern Thailand* (Cambridge, 1970).

visit to the heaven of the thirty-three *devatā* and his miracle of "opening the cosmos" is obvious), and an adjoining temple building containing representations of each of the three worlds and the thirty-one realms. In the dark recesses of the basement visitors pass through and observe the three lowest realms of woe; on the main floor where a great Buddha image is seated, they pass through and observe the realms of the animals and of men; and as they climb through a series of nine upper rooms, built on top of one another, and reach the temple roof, they pass through and observe the six heavenly realms of the *devatā*, the sixteen realms of the world with only a remnant of material factors, and the four realms of the world without material factors. Moreover, a fascinating twist is given to the symbolic significance of the tour of the three worlds by the fact that the heavenly realms are depicted in nine sets (one set to each room) each of which is associated with an event in the Buddha's life, with a particular planet, and with a particular day of the week. Thus as visitors climb upward through the twenty-six realms above the realm of men, they also pass by and observe the crucial events in the life of the Buddha, the nine major astronomical segments of the celestial regions, and, in addition, they pass through the full temporal cycle represented by a calendrical week.[35]

Finally, the relationship between the traditional cosmological perspective and the Thai social order has also persisted, though its intensity and character have undergone a significant change. During the modern period, and particularly since the coup d'état of 1932 which brought an end to the "absolute" monarchy, the traditional Thai vision of society as a microcosm has gradually receded into the background. However, it has remained in the background, and its presence can still be discerned. Perhaps the most obvious expression of its continuing influence is to be found in the aura of sacrality that still surrounds the monarchy. Partly because of the wisdom and political skill of the royal family, and partly due to the relatively non-

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[35]These various symbolic associations were pointed out to the author by Phrakhru Udomphawanaphirat, the abbott of Wat Phŭtudom, in a conservation at the Wat on November 24, 1973.

traumatic character of the modernizing process in Thailand, the king has remained, despite his loss of actual political power, the symbolic focal point for national identity and a rallying point for national loyalty. Lucien Hanks, in a classic anthropological study on "Merit and Power in the Thai Social Order," has vividly illustrated a variety of other, more subtle ways in which the conception of a king-centered hierarchy at least partially regulated by cosmic moral principles continues to influence Thai behaviour at a variety of personal, social, and political levels.[36]

From a strictly historical point of view the *Trai Phum Phra Ruang* is only one of many varied kinds of influences that have helped to establish and to maintain the Theravāda cosmological orientation in the consciousness of the Thai people. It is also true that the way in which the various cosmological, cosmographic, and cosmogonic elements are presented in this text represents only one of many styles of cosmological expression. Nevertheless, there is no other source, textual or otherwise, that portrays so vividly and concisely the many different aspects and dimensions of the religious universe of classical Thai Buddhism.

THE *TRAI PHUM:* STRUCTURE AND CONTENT

The *Trai Phum Phra Ruang* is a sermon that culminates a long history of visionary and cosmological literature within the Theravāda Buddhist tradition. It presents, in an especially vivid and concise form, the religious universe within which Thai Buddhists have traditionally lived. Moreover, as our discussion has already suggested, Phya Lithai incorporates into his presentation many kinds of material that would not ordinarily strike the western reader as cosmological in character. Thus he quite self-consciously and consistently correlates the cosmological vision he presents to his readers with the more psychologically oriented analysis of consciousness and material factors that are constitutive of Theravāda doctrinal

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[36] *American Arthropologist*, LXIV (1962), pp. 1247–61. For further discussions of the topic, see Frank E. Reynolds, "The Holy Emerald Jewel," "Sacral Kingship and National Development," and "Buddhism as Universal and Civil Religion" in Smith, ed., *Religion and Legitimation of Power in Thailand, Laos and Burma, op. cit.*

orthodoxy, and with definite Theravāda conceptions of human social order and hierarchy.[37] He incorporates into his basically cosmological vision a whole series of mythical and legendary accounts, including many that refer to important Buddhist deities, to key royal figures, to many of the Buddha's early disciples, and to the Buddha himself. What is more, Phya Lithai presents his description of the various cosmic realms and beings in a form and sequence carefully designed to evoke a positive moral and religious response. On the one hand he always keeps the Buddhist emphasis on the negative effects of human sinfulness and the positive results of man's meritorious activities very close to the center of his attention. On the other hand he structures his sermon in such a way that its readers are finally confronted with the impermanence that is believed to characterize all worldly, samsaric existence, and with the ultimate Theravāda ideal of life on the path and the realization of Final Release (Nibbāna).

In order to gain an orientation that will facilitate our discussion of these cosmological and correlated themes, it will be useful to take note of the very interesting way in which Phya Lithai organizes his presentation. His introduction and first eight chapters, which comprise approximately three-fourths of the entire work, proceed with an account of the three worlds and the thirty-one realms, focusing on the various beings that constitute them. Having completed his coverage of the basic material suggested by his title and by the overview presented in his introduction, the king then adds three chapters each of which contributes a new and vital dimension, both to the vision of reality that the sermon projects, and to the religious and ethical concern it seeks to evoke.

When the introduction and first eight chapters of the *Trai Phum* are viewed as a single unit, a basic pattern in Phya Lithai's approach can be discerned. As he proceeds through his discussion of the thirty-

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[37]One of the very few publications that deals primarily with the *Trai Phum* focuses on the psychological aspect. See, Bart Sensenig, "The Psychological Symbolism of Thai Buddhist Cosmology," *Visaka Puja, BE 2516* (Annual Publication of the Buddhist Association of Thailand) (May, 1973), pp. 72–79.

one realms that constitute the three worlds (devoting a full chapter to each of the five lower realms and treating the higher realms in sets), he focuses his attention on several basic kinds of issues. (1) He deals with the process and mode of birth experiences by beings in the realm he is considering. (2) He seeks to convey the quality of the existence which is experienced by these beings. (3) He takes note of significant individual beings and events associated with that realm. (4) He deals with the ways of death and the subsequent fates that can be experienced by the realm's inhabitants. The extent to which Phya Lithai emphasizes each of these four elements varies considerably from realm to realm, but there is sufficient consistency to justify identifying them as the basic concerns that guide his presentation.

Phya Lithai introduces his entire account with a rapid survey of the thirty-one realms in which he provides an exceedingly technical account of the process and mode of birth in each; he then elaborates on these themes in the chapters that follow. Both in the introduction and in the chapters that follow the king devotes a great deal of his attention to an explication of the specific material factors and the elements of consciousness that are implicated in the birth process at each level. By so doing he correlates his discussion with the more psychologically oriented analyses of reality that are characteristic of the Abhidhammic mode of formulating orthodox Theravāda doctrine. In fact it is interesting to note the large number of exact correspondences between Phya Lithai's descriptions and the classifications presented in dry and scholastic fashion in Anuruddha's classic summary of the Abhidhamma tradition in his *Compendium of Philosophy*.[38]

At the same time, Phya Lithai quite systematically considers the outward, "physical" mode of birth as it occurs at each of the cosmic levels. That is to say, he is careful to indicate whether birth at each particular level proceeds instantaneously, from moisture, from an

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[38]Pali Text Society (London) Translation Series, No. 2 (London, 1910). See especially Parts I and IV. This text was, it should be noted, one of the sources that Phya Lithai used in composing his sermon.

egg, or from a womb. The reason for the inclusion of this kind of material, beyond the simple fact of its presence in tradition and Phya Lithai's concern for completeness, is not always obvious. However, it is significant that the outward, physical mode of birth is described in detail only in the case of the human world where it provides an opportunity for discussing the ordinary processes of conception, gestation, and actual birth, and also the occasion for a series of fascinating and morally instructive stories concerning special persons (including Buddha and Bodhisatta) whose process of birth deviates from that of ordinary human beings.[39]

Despite the prominence that Phya Lithai gives to the various discussions of the birth of beings in the various cosmic realms, he is even more concerned to present descriptions that convey the quality of life these beings suffer or enjoy, and to highlight the moral and religious causes that lead to that kind of suffering or enjoyment. Perhaps the most colorful of these descriptions are those that portray the terrible punishments suffered by those beings who have done evil and have therefore been reborn in one of the various realms of woe, especially the hells and the realm of the suffering ghosts. For example, the most famous single passage in the entire sermon is the one that deals with the hell called Lohasimbali. In this hell, according to Phya Lithai's account, a tall *kapok* tree with huge fiery thorns extending out from its trunk must be climbed by those who have committed adultery in their human existence. These unfortunate beings find that their partners are at the top of the tree attracting them upward, while terrible guardians below force them to continue to climb even when the pain from the fiery thorns becomes too severe for them to bear. Just as they reach the top, their partners are taken from their grasp and reappear at the foot of the tree where they then begin to suffer the same tormenting experience. This terrible cycle continues, the sermon admonishes, for a period so long that it

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[39]In this account it is interesting that life in the womb is not presented as paradisiacal as it is in some western views; on the contrary, the life of the human fetus is described in terms which emphasize the various kinds of unpleasantness and pain that the Theravadins associate with the time between conception and birth.

can hardly be reckoned in human years.[40]

When he comes to his portrayal of the human realm, Phya Lithai is quick to recognize the great diversity of human experience. He explicitly notes that some men—for example, slaves and those who are in ill health—suffer conditions characteristic of the realms of woe; that some men—notably princes and kings—enjoy pleasurable lives characteristic of the heavenly *devatā*; and that some men—notably those who practice higher forms of meditation—achieve the truly sublime joys experienced by the beings who populate the highest realms of the cosmos. However Lithai's basic emphasis in his discussion of the human realm is on the fact that rebirth as a human being is very difficult to attain, and that it is an achievement to be cherished. In his discussion he makes it vividly clear that the greatest value of rebirth in the human realm lies in the fact that it provides those who achieve it a unique opportunity to choose actions of morality and piety that will lead to the attainment of even more favorable conditions in the future.

Like his portrayals of the realms of woe, Phya Lithai's descriptions of the higher realms inhabited by the many kinds of *devatā* (i.e., the divine beings who are still within the world of desire) and *brahma* (the divine beings who inhabit the world with only a remnant of material factors and the world without material factors) use powerful imagery and reveal a clear moral and religious purpose. The vivid accounts of the merriment, pleasures, and long-extended happiness enjoyed by the inhabitants of the *devatā* heavens invite men to practice the kind of morality and piety that will enable them to attain this quality of experience. In a similar way the descriptions of the various realms of *brahma* serve at least to acquaint those who read the ser-

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[40]In the text the basic characterization of the realms of the hell beings, the animals, the suffering ghosts, and the *asura* as realms of loss and woe where evil deeds are punished is sometimes made problematic by references to particular mythic figures whose conditions of life are quite favorable. (See, for example the treatment of the exalted *asura* in Chapter 4.) For an excellent discussion of the history of this problem, the basic religious and historical issues it raises, and some of the various ways in which they have been handled in the cosmological tradition of which the *Trai Phum* is a part, see Paul Mus' chapter on "Les Voies de la Transmigration et le folklore de l'inde," in *La Lumiere sur la six voies*, *op. cit.*, pp. 153–83.

mon with the exalted experiences and worlds that human beings can achieve through the more intensive forms of discipline and meditation.

The third kind of material that Phya Lithai incorporates into the first eight chapters of his sermon involves descriptions and accounts of particular beings or happenings in the various cosmic realms. In some cases the king includes this kind of material simply to note the presence, in a particular realm, of beings who have an important place in the mythology and symbolism of the Theravādins. Thus he makes passing reference to the figure of Yama (the well known "ruler of the dead") in his description of hell, to Metteyya (the great Bodhisatta who will, in the future, descend to the earth to become the next Buddha) in his description of the heaven that is full of joy, and to Māra (the deity who embodies the power of desire and evil, but who was eventually converted and became a disciple of the Buddha) in his description of the highest of the realms in the world of desire. In other cases Phya Lithai incorporates descriptions of particular beings and their activities in order to add an element of interest in sections that might otherwise be a bit dull. Thus, for example, he includes descriptions of fabulous mythic animals and the story of a great *nāgi* queen (*nāgi* are female beings of semidivine proportions who have the characteristics of fish and/or snakes) in his account of the realm of the animals.[41] In still other cases—for example, the description of Indra and his great elephant Erāvaṇa which is incorporated into the description of the heaven of the thirty-three *devatā*—such mythic material is included in order to point up, in a very spectacular way, the quality of life enjoyed by the beings in a particular realm.

In addition to these shorter, more episodic references to particular beings and events in the various cosmic realms, Phya Lithai includes in his account of the realm of men a series of three richly elaborated stories that are directly related to his own particular royal interests and concerns. The first and longest of these accounts describes the merits and accomplishments of the Mahācakkavattirāj or Great

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[41]The story of the *nāgi* queen is of special interest because of its implicit but nevertheless quite obvious significance as a "mythology of the monsoon."

Wheel-Rolling Monarch of Buddhist mythology, highlighting the "Sermon of Victory" which the great king preaches to his new vassals in each of the four continents he conquers.[42] The second story recounts the legendary activities of King Asoka, who actually ruled in India during the third century B.C., and of his wife Asandhimittā. And it provides the context for a sermon that Asandhimittā preaches to her husband in which she presents, in a very concise form, a characteristically Theravāda ideal of proper moral behaviour and religious piety.[43] This set of stories concerning royal figures in the human world is concluded with a fascinating legendary account of the rich man Jotika in which the restrained actions of the good king Bimbisara, who ruled the Indian kingdom of Magadha during the early phases of the Buddha's ministry, are contrasted with the evil actions of his son and successor, Ajātasattu.

Still another set of stories that Phya Lithai includes in his sermon concerns the figure of the Buddha, and each in its own distinctive way dramatizes his greatness, his power, and his compassion. But unlike the accounts dealing with the major royal figures, these stories about the Buddha are widely distributed throughout various sections of the text. Thus in his portrayal of the lowest and most terrible realms, Phya Lithai recounts the fact that a brilliant light penetrates the otherwise permanent darkness in the Lokantara Hell whenever a Buddha is born, is Enlightened, sets in motion the Wheel of the Dhamma (i.e., when he preaches his first sermon), or passes into his Parinibbāna (i.e., at the point of his death). In his description of the realm of the *asura* he describes the Buddha's compassionate act

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[42]In one of the few secondary sources that deal primarily with the *Trai Phum* ("The Traibhūmikathā Buddhist Cosmology and Treaty on Ethics," *East and West* VII (January 1957), pp. 349–352), George Coedès, the great French scholar of Southeast Asian history and literature, emphasizes the central importance of the account of the Mahācakkavattirāj in the structure of the text and quite correctly characterizes the "Sermon of Victory" as "a veritable picture of the government of a monarchy conforming to the Buddhist ideal" (p. 352).

[43]In many of the Asoka legends found in the Buddhist tradition, Asandhimittā is not mentioned at all, whereas in most of the others she plays a different and much less crucial role. It is very possible that Phya Lithai's choice of a form of the legend in which she was prominent was related to the important role women played in Southeast Asia societies generally, and in the Ruang dynasty in particular.

in saving the sun and moon deities from the rapacious attacks of a great *asura* demon named Rāhu.[44] To cite just one further example, in his description of the highest of the thirty-one realms Phya Lithai inserts an account of the acts of great compassion the Buddha performed in his previous lives in order to generate the set of magnificent rays of various colors that are emitted from his body when he performs one of his greatest miracles.

Finally, the fourth kind of material that Phya Lithai incorporates into his description of the three worlds concerns the way in which beings die in each of the thirty-one realms, and the possible fates that await them after their deaths. For the most part these accounts are rather technical and serve mainly to work out the implications of the theories of the material factors, the elements of consciousness, and the rebirth process which permeate and give authority to the sermon as a whole. In some cases they simply provide an appropriate way to conclude a particular section of the text. However in the accounts contained in the descriptions of the realm of men and the realms of the heavenly *devatā*, the focus on the process of death and its aftermath achieves other purposes as well. In his description of the death process in the realm of man, Phya Lithai interprets the various types of death to which human beings are subject (natural, premature, etc.) in relation to the basic Theravāda theory of *kamma* or moral causation. In addition he goes on to highlight the overwhelming moral and religious significance that the Theravādins, as well as other Buddhists, have traditionally attached to the final thought in the mind of a person at the precise moment of death. In the case of the king's description of the realm of the *devatā*, the references to death and its aftermath play a somewhat less crucial but still very important role. In this context the portrayal of the process of dying and the subsequent reference to the disposition of corpses highlight, in a vivid and picturesque way, the relative absence of suffering and pollution at this very high level of experience and attainment.

Thus in the first eight chapters of the *Trai Phum* Phya Lithai

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[44]This story is a Buddhist version of a popular folk tale associated with the occurrence of solar and lunar eclipses.

surveys the vast panorama of beings ordinarily associated with the three worlds of Theravāda cosmology. In so doing he manages to incorporate a whole range of Theravāda materials dealing with doctrinal analyses, mythology, and ethics. But rather than completing his sermon at this point, as one might have expected him to do on the basis of his title and introduction, the king goes on to add a ninth chapter in which he describes various entities of a kind that, up to this point, he has not taken into his ken. These are entities that have no minds and indistinct material factors—that is, the mountains, rivers, trees, etc.—that provide the "natural" environment for the beings who live in the lower realms of the world of desire. In this chapter Phya Lithai includes an account of Mt. Sumeru and the surrounding seas, mountain ranges, and continents that form the *cakkavāḷa* or cosmological unit within which we live.[45] He includes an obviously archaic but nevertheless quite logical system of astronomy that describes the way in which the sun, the moon, the stars, and the planets revolve around the peak of the central mountain. He also incorporates a highly mythical geography of northern India and the surrounding areas, which he identifies as the southern continent in the *cakkavāḷa* and calls Jambudīpa.

At the conclusion of chapter nine, Phya Lithai's account of the basic structure of the worldly, samsaric realms is completed; but once again, the sermon is not brought to a conclusion. Rather, the king moves on to a discussion of the processes of change to which the structures of worldly existence are subject, and in so doing he drives home what now emerges as the crucial point of his message. He begins his new chapter with an affirmation of the impermanence of all worldly beings and conditions, no matter how stable (e.g., Mt. Sumeru) or how exalted (e.g., the heavenly *devatā*) they may seem to be; and he then moves directly into a dramatic description of the periodic cataclysms that bring about the destruction of all of the realms of the world of desire, and of various higher realms as

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[45]Various passages in the *Trai Phum* point to the existence of a plurality of *cakkavāḷa*. However Phya Lithai seems to assume that every *cakkavāḷa* has the same basic structure as the one he describes, and does not concern himself with the question of numbers.

well. Phya Lithai follows this vivid account with an equally colorful and even more fascinating account of the process of recreation.

In his recitation of the lengthy myth that recounts the periodic reappearance of the phenomenal world, Phya Lithai characteristically places a very special emphasis on the moral causation of both the positive and negative aspects of the human situation. For example, the account describes the way in which the darkness occurs as the result of the sins of beings in the process of their devolution, and the way in which the sun and the moon appear as compensating factors because of the merits and the prayers of these same beings. In a similar fashion, the account emphasizes the moral basis of both positive and negative aspects of man's social existence. Thus the text explains that in the beginning tensions arose in man's social life because of desires and greed, but that men were able to ease these tensions by selecting a man of great merit (the Mahāsammata or Great Elect) to be their king and arbitrate their disputes. However Phya Lithai then goes on to conclude the chapter with a stern warning that because of man's continuing desires, ignorance, and propensity for evil of all kinds, conditions in the human world and in human society always remain unstable and uncertain, and can never be relied upon to support a satisfying and happy life.

The powerful evocation of the impermanence and instability of all forms of worldly existence that constitutes chapter nine completes Phya Lithai's presentation of life within the three worlds and sets the stage for what is, in fact, the final and culminating chapter of the sermon. In this chapter the learned king presents to his readers the "solution" to the problem posed by the ephemeral nature of all worldly attainments; that solution is, of course, the practice of the Buddhist path and the realization of Nibbāna. Phya Lithai's presentation at this point is extremely concise. But nevertheless the basic thrust of the normative Theravāda tradition as represented, for example, by Buddhagosha's *Path of Purification* is carefully retained.[46] Thus the prince, following the basic structure of Buddha-

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[46]Bhikkhu Nanamoli, trans., *Path of Purification* (Colombo: R. Semage, 1960).

gosha's classic work, describes the path as a process that involves the disciplined removal of all mental and moral defilements (*kilesa*), the systematic cultivation of the higher forms of meditation (*jhāna*), and the ultimate attainment of saving insight and Final Release. In the context of his description, Phya Lithai vividly conveys a sense of the extremes of dedication and effort required to practice the path and the incomparable sublimity of the goal itself. He concludes his entire account by focusing attention on the wondrous greatness of the Pacceka Buddha who practice the path for millions of eons, and by so doing attain the goal of Nibbāna; on the still more glorious attainments of the fully perfected saints who not only attain Nibbāna, but in so doing achieve such an accumulation of perfections that they are able, by taking the place of the Buddha who has taught them, to lead others to the goal; and, most of all, on the practically indescribable accomplishments of the fully realized Buddha who practice the path with such prodigious perseverance and completeness that they not only attain Enlightenment on their own, but go on to preach the Dhamma so that all beings might come to know the Truth and attain Final Release.

THE *TRAI PHUM:* TEXT AND TRANSLATION

Because of the turbulence of Thai political history, the textual history of the *Trai Phum* is impossible to trace in any great detail. During the Ayutthaya period the sermon enjoyed considerable prestige and popularity, and there is every reason to assume that a number of copies were preserved in great libraries in the old capital. However, in 1767 the city was captured, sacked, and burned to the ground by the Burmese, and in the process the libraries and their manuscripts were decimated.[47]

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[47]In a conversation concerning the question of manuscripts, Acharn Pitoon Maliwan has suggested the possibility that a number of Ayutthaya works were not destroyed by the Burmese, but were taken to libraries in Burma. If political conditions in Burma should improve, and if access to these libraries should once again become possible, this would be an extremely interesting avenue that Thai scholars, including those interested in the *Thai Phum* manuscript and tradition, ought to pursue.

In fact, only three "Trai Phum" manuscripts from the Ayutthaya period survived the Burmese attack and have come down to us. Of these, two contain magnificent artistic representations of various scenes from the three worlds, but very little written material.[48] Only one is actually a rendering of the *Trai Phum Phra Ruang* as such, and it contains only about one-tenth of the full work.

Once the Thai were able to repulse the Burmese armies and establish a new Thai kingdom with its capital first at Thonburi and then at Bangkok, attempts were made to reconstitute the Trai Phum tradition. Under the aegis of King Rama I a version of the Trai Phum was reconstructed on the basis of the old traditions; and in the early nineteenth century the same king, not being satisfied with the earlier version, sponsored the compilation of a more comprehensive text. Moreover, during the period (specifically in Thonburi) new illustrated manuscripts were prepared by local artists who were supported by the court.[49]

Important as these court-sponsored efforts to reconstitute the Trai Phum tradition were, the fact remains that they did not involve the retrieval of the *Trai Phum Phra Ruang* itself. Fortunately, however, two monks in outlying villages had access to the text of the *Trai Phum Phra Ruang*, and they made copies that have provided the primary bases for two major modern editions. The first monk—whose name was Mahachuai—resided in the main temple in the village of Paknam on the seacoast south of Bangkok. The second monk—whose name was Mahačhan—resided at the main temple in the town of Petburi to the south and west of Bangkok. Both of these manuscripts (which were completed in 1778 and 1787), along with the partial copy from the Ayutthaya period, are written in the Khom (Cambodian) script and are kept in the National Library in Bangkok.

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[48]These illustrated manuscripts are discussed in Klaus Wenk, *Thailändische Miniaturmalereien* (Wiesbaden: Franz Steiner, 1965), pp. 20–22.

[49]One of these texts is preserved in Berlin and is the main subject of Wenk, *Thailändische Miniaturmalereien* and the source for the illustrations that have been included in the translation. The others, which are presently kept in the National Library in Bangkok, are also discussed by Wenk, pp. 20–22.

Since there is a gap of approximately 450 years between the composition of the *Trai Phum* and the time when the only complete manuscripts that we have were copied, the exact degree of correspondence between the original sermon and our present sources is difficult to determine. Nevertheless, several facts suggest that these sources provide a reasonably authentic rendering of the original. First of all, it is extremely significant that there is a high degree of correspondence among the extant manuscripts, even though they were copied by monks working in very different contexts. Secondly, the two complete manuscripts present a unified literary work in which each segment has its place within a coherent and unified structure that is almost certainly the work of a single author. Finally, it is very clear, even from a superficial examination of the manuscripts, that they use a vocabulary and style that is characteristic of the ancient Sukhothai kingdom.

However, the fact that the available manuscripts present a highly congruent and probably quite authentic rendering of the text does not mean that the problems of translation are easily resolved. On the contrary the archaism of the Thai vocabulary and style, the poor quality and extremely concise character of the Pali used in many portions of the sermon, and the presence of certain passages that seem to be inconsistent, confused, or misplaced, raise difficult problems.[50] Given the extent of these problems, it is quite tempting for a translator to follow either of two extremes. On the one hand, it is possible to take an academically safe course and to adopt a very conservative, philological stance; that is to say, the translation could be kept as literal as possible, and potentially controversial interpretations could be reduced to a minimum. On the other hand, an attempt could be made to make the text more easily accessible through a kind of rendering that would be more a paraphrase than a direct translation. In fact, in the translation that follows, we have attempted to

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[50]In this context it is perhaps worth noting that much of the vocabulary has close associations with the dialects of Thai presently spoken in northern and northeastern Thailand. Thus a knowledge of northern Thai has proved invaluable in our efforts to understand and translate the text.

pursue a "middle way" by remaining close to the text but, at the same time, making every effort to convey its meaning to serious readers, including those without an extensive background in Buddhist studies.[51]

In developing our translation we have depended primarily on two editions. The first of these is a Thai script version of the Mahachuai copy, which was edited by Prince Damrong Rachanuphab and originally published in 1912; the second is the much more critical edition recently prepared by Acharn Pitoon Maliwan, which is now available in typescript form at the National Library in Bangkok.[52] Wherever we have considered the choice between the rendering of the two editions to be problematic or have made further emendations that we consider to be open to debate, this has been indicated in the footnotes.

In matters of detail we have retained a considerable flexibility. Thus proper names have in many cases been rendered in English translation in order to increase the readability of the text. But in many cases where such a procedure would have been distracting, or where the name is reasonably well known, either a translation or the most commonly used English version has been given.[53] Ordinarily when a transliteration has been used, the Pali form has been followed, but in a few cases where a significant reason presented itself, a specifically Thai form, a Sanskrit form, or a Pali/Sanskrit hybrid has been retained.[54]

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[51]It should be noted at the outset that throughout the text a large number of topic headings and paragraph divisions have been inserted in order to enhance the readability of the translation.

[52]The Damrong edition has been republished many times, for example by the National Teacher's Association in Bangkok, 1963. The Pitoon edition, which was sponsored by the Department of Fine Arts, Bangkok, is available only in typescript; a copy was provided to us by Acharn Pitoon and has been used with permission.

[53]Since we have found it necessary to use long phrases to translate many of the (usually Pali) names we have, in these cases, dispensed with the ordinary rules for capitalization.

[54]When we have transliterated names (and technical terms) from the Pali we have followed the system used in the Pali Text Society's Pali-English Dictionary. When we have transliterated Thai names and terms we have followed—despite its well-known weaknesses—the system approved by the Royal Institute, Bangkok, 1954; however in cases where a common English rendering is already established we have used it.

A similarly flexible procedure has been followed in regard to the rendering of the many highly technical terms that Phya Lithai uses throughout his sermon. Whenever it seemed practicable we have rendered such terms in English, often translating a single word with an extended phrase in order to make its meaning more immediately comprehensible.[55] In the few cases where we have chosen to include transliterations rather than translations for technical terms, their Pali forms have generally been used, and an indication of their meaning has been given in a footnote the first time the term appears.[56]

We are very much aware that by adopting this kind of moderate and flexible approach to the various problems involved in the translation process, we have sacrificed a certain amount of philological precision and consistency. However, it is our conviction that these losses have been more than compensated by an increase in the clarity, readability, and general usefulness of the English text.

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[55]In order to assist the more philologically oriented reader we have included, following the index, a listing of key Pali and Thai terms with the words or phrases that have generally been used to translate them.

[56]If such a transliteration has already been used in our Introduction, we have not included any footnote in the translation itself.

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डा. डि लो रमण रेग्मी
कल्याणी रेग्मी स्मारक

WORDS OF PRAISE

AFTER SALUTING WITH my head the Buddha as well as the Dhamma and the Noble Assembly, I shall proclaim the summary of the "three worlds" which is here composed.[1]

I salute with great joy and happiness the lotus-like foot of the Conqueror, who desires to be worshipped for a very long time, who infatuates good men who are like bees, who bestows the taste of honey, whose instep has the down of the supreme perfections, whose fragrant redolence corresponds to the glory of his virtues.

I salute the lamp of Dhamma, which has been attained by the most excellent of sages, which belongs to those whose ignorance has been illuminated, which destroys the enemies of good people, which light up the darkness of good people's hearts and bestows safety on all, which is blind to the darkness of the uninformed, and makes the darkness clear.

I welcome, by bowing my head, the most excellent Sangha, which is adorned by the ornament of the Dhamma, whose members comport themselves in a sure and steadfast way, who possess knowledge of the ray of Enlightenment and sustain good conduct, each one thinking, "I declare what is a lotus to the minds of good people, the beloved fruit that springs from the waters of insight."

The king, who prospers with the populace, possesses wisdom as his golden palace, holds fast to the fruits of the tree of faith, and harbors

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[1]These introductory words of praise are written in very difficult Pali. The tentative translation given here owes a great deal to suggestions made by Prof. Hans Van Buitenen, University of Chicago and includes specific emendations recommended by Prof. Heinz Bechert, University of Goettingen.

truth and liberality in his arms; who supports the lesser kings who tremble; who wins the hearts of heroes, whose name is Lithai and who is the son of the king of Sukhothai; who is loyal to his father and mother; who sustains the Dhamma; who is handsome, wise, steadfast, clever, and possessed of the virtue of giving; who is very dexterous and is informed concerning all the sciences—this king has composed this account concerning the "three worlds" in the Thai language in the city of Srisachanalai in order that the religion might be complete and spread universally.[2]

[2]A more literal rendering of the phrase we have given as "the lesser kings" would be "the kings of wells."

PROLOGUE

WHEN DID THE content that constitutes this *Sermon on the Three Worlds* first come into existence? It has existed for a long time, ever since the year of the cock, the twenty-third year of the era, in the fourth month, on the full moon day on Thursday.[1]

Who is the one who carried out this extensive inquiry? It was Phya Lithai, the son of Phya Lelithai, who reigned in the city of Srisachanalai and Sukhothai. This Phya Lithai is the grandson of King Ram Khaemheng, who was in the solar lineage. Phya Lithai reigned in Srisachanalai for six years, and then he composed this *Sermon on the Three Worlds*.[2]

What was the purpose for which it was composed? It was composed in order to enhance the usefulness of the Abhidhamma, and because

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[1]The reference to the twenty-third year of the era is problematic. The most likely solution is that it refers to a new era that, from evidence included in the northern Thai chronicles and a very old Thai literary work known as *Nang Nophamat*, was instituted by one of the members of the Ruang dynasty. Assuming that the date of the writing of the *Trai Phum* is, in fact, 1345 A.D. (see footnote 2 below), it follows that this new era was introduced by King Lelithai circa 1322. However, it is also possible to assume that the passage refers to one of the better known eras in use in Thailand in the fourteenth century, and that the number has been corrupted in the process of transition. Some variants of this latter possibility have been discussed by Acharn Pitoon Maliwan in the Introduction to his edition of the *Trai Phum*, pp. 3–4. See also Translators' Appendix I.

[2]From an inscription that dates from the Sukhothai period (see George Coedès *Receuil des Inscriptions* [Bangkok: Bangkok Times Press, 1924–1929], Part I, pp. 91–102) it can be concluded that Phya Lithai ruled over Srisachanalai as the *uparat* or "second king" of the kingdom of Sukhothai-Srisachanalai between ca. 1339 and ca. 1347 A.D. (It also indicates that he became the first king of the realm ca. 1346, shortly after the death of his father, and that he enjoyed a long reign.) Given the statement in the exordium and colophon that he composed the *Trai Phum* six years after the beginning of his reign at Srisachanalai, the date can be established with reasonable certainty as 1345 A.D. See also Translators' Appendix I.

of his desire to preach to his royal mother. Another purpose was to advance the cause of Dhamma.

What are the holy books from which he drew the content of this *Sermon on the Three Worlds*?[3] He took some of the content from the Aṭṭhakathācaturāgama, some from the Aṭṭhakathāḍīkā Abhidhammāvatāra, some for the Abhidhammasaṅgaha, some from the Sumaṅgalavilāsinī, some from the Papañcasūdanī, some from the Sāratthapakāsinī, some from the Manorathapūranī, some from the Līnatthapakāsinī, some from the Aṭṭhakathāḍīkāvinaya, some from the Dhammapada,[4] some from the Dhammamakāhathā, some from the Madhuratthavilāsinī, some from the Dhammajātakā, some from the Jinālaṅkāra, some from the Saratthadīpanī, some from the Buddhavaṅsa, some from the Sārasaṅgaha, some from the Milindapañhā, some from the Pāleyya,[5] some from the Mahānidāna, some from the Anāgatavaṅsa, some from the Cariyāpiṭaka, some from the Lokapaññatti, some from the Mahākappa, some from the Aruṅavatī, some from the Sāmantapāsādikā, some from the Visuddhimagga, some from the Lakkanābhidhamma, some from the Anudīkahiṅdhamma, some from the Sārīrikavinicchaya, and some from the Lokuppatti. A small portion of teaching was taken from each of these places; they were put together and given the name *The Sermon on the Three Worlds.*

Why was Phya Lithai, who was in the lineage of kings, able to assemble these holy teachings into this holy book called the *Sermon on the Three Worlds*? The reason is that the king studied the teachings in the three Piṭakas, and he listened and learned in the circles of various monks.[6] The great senior monk Munīvaṅsa was his principal teacher; he learned some from the monk Anomadassī and the great senior monk Dhammapāla, some from the great monk Siddhattha, some from the great monk Buddhavaṅsa, and some from the great

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[3]In the following list the names of many of the texts have been changed from their Sanskrit to their Pali forms.

[4]In the Pitoon edition the Mahāvagga is inserted following the Dhammapada.

[5]In the Aynutthaya manuscript this text is given as Palījeyya.

[6]The three Piṭakas are the Three Baskets of canonical scriptures constituted by the Sutta, the Vinaya and the Abhidhamma.

monk Paññānanda;[7] he learned from a royal teacher named Upasena and another royal teacher named Adarāya; and he learned from afar, via correspondence, from the great senior monk Buddhaghosācāriya of the city of Haribhuñjaya.[8]

Whoever wishes to attain heaven and Nibbāna, let him listen to this *Sermon on the Three Worlds* with care and interest without being heedless in any way. Thus he will meet the Lord Sri Āriya Metteya when he descends into this world in order to attain the Enlightenment that brings Omniscience.

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[7]In the Damrong edition this name is given as Paññāñāṇadanthasa.

[8]The city of Haribhuñjaya was an important and long-established center of Buddhism in northern Thailand, located at the site of the present city of Lampoon, just south of Chiangmai.

INTRODUCTION

THREE WORLDS AND THIRTY-ONE REALMS

GENERALLY BEINGS TAKE cycles of birth within the three worlds. What are the names of these three worlds? One is called the world of sensual desire; another is called the world with only a remnant of material factors; and another is called the world without material factors.[1]

Within the world of sensual desire there are eleven realms. What are these realms? One is called the realm of the hell beings; another is called the realm of the animals; another is called the realm of the suffering ghosts; another is called the realm of the *asura*—these four realms are called either the realms of loss and woe, or the realms of misery. One is called the realm of human beings; another is called the realm of the four great kings; another is called the realm of the thirty-three *devatā*; another is called the realm of the *yāmā*; another is called the realm full of joy; another is called the realm of those who delight in their own creations; and another is called the realm of those who delight in the creations of others—all these seven realms are called the realms of happiness. Put together, all these eleven realms are called the world of sensual desire.

Within the world with only a remnant of material factors there are sixteen realms. One is called the realm of brahma attendants; another is called the realm of brahma ministers; and another is called the realm of the great brahma—the realms at these three levels are called the realms of the first *jhāna*. One is called the realm

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[1]For a schematic presentation of the three worlds and the thirty-one realms see the first chart in the "Charts and Diagrams" Section at the end of the book.

of those of limited lustre; another is called the realm of those of infinite lustre; and another is called the realm of those who are radiant—the *brahma* realms at these three levels are called the realms of the second *jhāna*. One is called the realm of those of limited aura; another is called the realm of those of infinite aura; and another is called the realm of those whose aura is steady— the brahma realms at these three levels are called the realms of the third *jhāna*. One is called the realm of those who receive great reward; another is called the realm of those who are without perception; and another is called the realm of those who do not fall from prosperity; another is called the realm of those who are serene; another is called the realm of those who are beautiful; another is called the realm of those who are clear-sighted; and another is called the realm of those who are supreme—all seven of these levels are called the realms of the fourth *jhāna*. The five realms from the realm of those who do not fall from prosperity to the realm of those who are supreme are called the five pure abodes. Put together, all these sixteen realms are called the world with only a remnant of material factors.

Within the world without material factors there are four realms. One is called the realm of the infinity of space; another is called the realm of the infinity of mental process; another is called the realm of nothingness; and another is called the realm of neither perception nor nonperception. All of these four levels are called the world without material factors.

Taken together there are thirty-one realms, and these are called the three worlds.

WAYS OF BIRTH AND REBIRTH

How many modes of birth are taken by the beings who are born in these thirty-one realms? There are four modes of birth; one is called egg-born, another is called womb-born, another is called moisture-born, and another is called the instantaneous mode of birth. What is called the egg-born mode of birth occurs when a being comes forth from an egg as, for example, in the case of snakes, chickens, birds, and fish. What is called the womb-born mode of birth occurs when a being comes forth from a bubble that arises from a murky liquid

and is wrapped in a placenta as, for example, in the case of elephants, horses, oxen, and buffalo. What is called the moisture-born mode of birth occurs when a being comes forth from leaves, from the pollen of a lotus, from decaying grass and meat, or from bodily sweat and slough as, for example, in the case of worms, insects, caterpillars, gnats, mosquitoes, and fish.[2] A being who is born in one of these three modes— that is from a placenta, from an egg, or from bodily sweat and slough—grows up gradually. What is called the instantaneous mode of birth is different in that the one who is born is already complete and fully grown as, for example, in the case of the *brahma*, the *devatā*, and the beings born in hell.

There are twenty kinds of rebirth linkage.[3] One is called the rebirth linkage that is characterized by investigation, is accompanied by equanimity, and results from evil deeds. Another is called the rebirth linkage that is characterized by investigation, is accompanied by equanimity, and results from good deeds. Another is called the resultant rebirth linkage that is associated with knowledge, is accompanied by pleasure, and is not prompted. Another is called the resultant rebirth linkage that is associated with knowledge, is accompanied by pleasure, and is prompted. Another is called the resultant rebirth linkage that is dissociated from knowledge, is accompanied by pleasure, and is not prompted. Another is called the resultant rebirth linkage that is dissociated from knowledge, is accompanied by pleasure, and is prompted. Another is called the resultant rebirth linkage that is associated with knowledge, is accompanied by equanimity,

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[2]Since fish were included in the earlier list of beings from eggs, their inclusion here may be a mistake, or may indicate the belief that while some kinds are born from eggs, others are thought to be born from moisture.

[3]Following the moment of death consciousness when a being dies (for a discussion of the process as it occurs in the human realm see Chapter 5), the rebirth linkage arises, and the process of rebirth is set in motion. Of the twenty kinds of rebirth linkage nineteen involve consciousness in the linking process and may be appropriately referred to as kinds of rebirth consciousness. The one anamolous case is that associated with rebirth in the eleventh realm of the world with only a remnant of material factors in which beings are born as *brahma* who are without perception, and are therefore beyond consciousness. In order to remain as close as possible to the text, we have translated *paṭisandhi* as "rebirth linkage" and have reserved the term "rebirth consciousness" in order to translate the term *paṭisandhicitta*.

and is not prompted. Another is called the resultant rebirth linkage that is associated with knowledge, is accompanied by equanimity, and is prompted. Another is called the resultant rebirth linkage that is dissociated from knowledge, is accompanied by equanimity, and is not prompted. Another is called the resultant rebirth linkage that is dissociated from knowledge, is accompanied by equanimity, and is prompted. These ten kinds of rebirth linkage are called the kinds of rebirth linkage associated with the world of sensual desire. Beings who still have sensual desire ordinarily take these ten kinds of rebirth linkage.

Another kind of rebirth linkage is called the resultant rebirth linkage associated with the initial application of thought, sustained thought, joy, bliss, and the unification of consciousness.[4] Another is called the resultant rebirth linkage associated with sustained thought, joy, bliss, and the unification of consciousness. Another is called the resultant rebirth linkage associated with joy, bliss, and the unification of consciousness. Another is called the resultant rebirth linkage associated with bliss and the unification of consciousness. Another is called the resultant rebirth linkage associated with equanimity and the unification of consciousness. Another is called the rebirth linkage associated with the material factors only. The *brahma* with only a remnant of material factors ordinarily take these six kinds of rebirth linkage.

Another kind of rebirth linkage is called the resultant rebirth linkage associated with the sphere of the infinity of space. Another is called the resultant rebirth linkage associated with the sphere of the infinity of mental process. Another is called the resultant rebirth linkage associated with the sphere of nothingness. Another is called the resultant rebirth linkage associated with the sphere of neither perception nor nonperception. These four kinds of resultant rebirth linkage are called the kinds of rebirth linkage associated with the

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[4]In both the Damrong and the Pitoon editions the names given for this kind of resultant rebirth consciousness, and for the two that follow, include only the first of the items given in the translation. However, the discussion in the *Compendium of Philosophy* (PTS Tr. Ser. No. 2. London, 1910) and Phya Lithai's own subsequent discussion both strongly suggest that the full list included in the translation was intended.

world without material factors. The *brahma* who are without material factors, but possess only consciousness, ordinarily take these four kinds of rebirth. All these kinds of rebirth linkage make the total of twenty kinds previously mentioned.

The beings who are born in hell ordinarily take only one mode of birth: the instantaneous mode. The reason for saying that they take the instantaneous mode of birth is that they are born in an instant, and fully grown. The kind of rebirth linkage is the kind that is characterized by investigation, is accompanied by equanimity, and results from evil deeds. Those beings who are born in the realm of the suffering ghosts also take his kind of rebirth linkage. This rebirth linkage occurs as follows: the mind that takes the rebirth linkage investigates the evil deeds and equanimity, and then takes the rebirth linkage and is born in that place.[5] The beings who are reborn in the three realms of the animals, the suffering ghosts, and the *asura* all ordinarily take this same rebirth linkage, but may take any one of the four modes of birth. Sometimes they take birth from an egg, sometimes they take birth from a womb, sometimes they take birth from moisture, and sometimes they take birth instantaneously. However the only kind of rebirth linkage these beings take is the kind that is characterized by investigation, is accompanied by equanimity, and results from evil deeds.

As for those who have merit, they may have nine kinds of rebirth linkage.[6] Beings who are born in the human realm take birth with

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[5]The word that is here translated "mind" is the Thai word *čhai* which means mind or heart; in the course of the translation we have used one word or the other depending on the context.

[6]This paragraph and the one that follows are, as they stand in the text and in the translation, marred by inconsistencies. In certain respects they follow the classical discussion of the subject found in the *Compendium* (see p. 140 and *passim*) but at significant points they include deviations that cannot be reconciled with other elements that have been retained. According to the *Compendium* the first of the ten kinds of rebirth consciousness discussed here is one that involves investigation connected with evil deeds done in the past and is associated with rebirth in the four realms of loss and woe. The second—despite the morally anomalous fact that it involves investigation connected with meritorious deeds done in the past—is associated with the rebirth of unfortunate human beings, such as the blind, deformed, and unfortunate "earthbound" *asura*. The last eight—the description of which does not include a direct reference to evil *or* meri-

any of the ten kinds of rebirth linkage. Nine of these kinds of rebirth linkage involve the investigation of meritorious deeds in the process of taking the rebirth linkage. People who are defective, and the degraded, earthbound *asura*, take only the kind of rebirth linkage characterized by investigation, accompanied by equanimity, and derived from evil deeds. This rebirth linkage occurs as follows: the mind that takes the rebirth linkage investigates the evil deeds and experiences equanimity; it takes the rebirth linkage and is born in that place.

There are eight kinds of rebirth linkage for those who know basic principles, have wisdom, and have merit and Dhamma, for example,

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torious deeds—are associated with the rebirth of more fortunate human beings and the *devatā*. Phya Lithai's version differs in two major respects. First of all he asserts, with obvious moral appropriateness, that the rebirth of unfortunate human beings and the deformed and "earth-bound" *asura* is associated with the first of the ten kinds of rebirth consciousness being discussed, namely the one that is connected with evil deeds done in the past (i.e., the same kind that leads to rebirth in the four realms of loss and woe). This deviation from the *Compendium* position is implicit in Phya Lithai's statement that human beings may be reborn with any of the ten kinds of rebirth consciousness, and it is explicit in the subsequent statement, which deals directly with the kind of rebirth consciousness associated with the birth of unfortunate human beings and the deformed or "earthbound" *asura*. Phya Lithai's position also differs from that given in the *Compendium* in that, having stated that beings who have merit may take nine of the ten kinds of rebirth linkage (he is obviously referring to numbers two through ten), he goes on to assert that these nine kinds of rebirth linkage involve investigation connected with meritorious deeds done in the past. He does not follow the point through in his specific description of the last eight kinds of rebirth linkage, but he seems to be suggesting the same point much later in the text (see Chapter 6) where he states that the *devatā* take nine kinds of rebirth consciousness (the investigation of meritorious deeds done in the past plus numbers three through ten?) and indicates that he is simply repeating a position that he has previously affirmed. In our judgment the inconsistencies are not related to "errors" in any simple sense, or to the mistakes of those who have copied the text, but to Phya Lithai's use of certain identifiable passages in the classical texts on one hand, and his desire to resolve the moral ambiguities they seemed to involve on the other (whether he was depending on previous attempts embedded in passages in other texts that we have not been able to identify—as would be suggested by his contention that he had drawn all of the contents of his work from established scriptures and commentaries—must remain an open question). Because of this judgement we have felt constrained in this instance to render the inconsistencies that are present in the text, and to resist the temptation to "correct" the received version on the basis of the known classical sources, or—and this was clearly the greater temptation—to extend the logic of the morally oriented deviations to establish a greater degree of consistency in his own account.

the Bodhisatta.[7] Beings such as these take one of the eight kinds of rebirth linkage; whichever one they deserve, they are reborn with that one. One of these eight kinds of rebirth linkage is the resultant rebirth linkage that is associated with knowledge, is accompanied by pleasure, and is prompted. This kind of rebirth linkage occurs as follows: a mind that takes the rebirth linkage sees and knows with wisdom without being told by anyone, experiences gladness, and takes the rebirth linkage. Another is called the resultant rebirth linkage that is associated with knowledge, is accompanied by pleasure, and is prompted. This kind of rebirth linkage occurs as follows: a mind that takes the rebirth linkage is told by someone so that it sees and knows with wisdom, experiences gladness, and takes the rebirth linkage. Another is called the resultant rebirth linkage that is dissociated from knowledge, is accompanied by pleasure, and is not prompted: a mind that takes this kind of rebirth linkage does not really know, is not told by anyone, experiences gladness, and takes the rebirth linkage. Another is called the resultant rebirth linkage that is dissociated from knowledge, is accompanied by pleasure, and is prompted: a mind that takes this kind of rebirth linkage does not really know even though it is told by someone, experiences gladness, and takes the rebirth linkage. Another is called the rebirth linkage that is associated with knowledge, is accompanied by equanimity, and is not prompted: a mind that takes this kind of rebirth linkage really sees and knows with wisdom without being told by anyone and takes the rebirth linkage in the appropriate way (i.e., with equanimity). Another is called the resultant rebirth linkage that is associated with knowledge, is accompanied by equanimity, and is prompted: a mind that takes this kind of rebirth linkage is told by someone so that it sees and knows with wisdom and takes the rebirth linkage in the appropriate way. Another is called the resultant rebirth linkage that is dissociated from knowledge, is accompanied by equa-

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[7]A Bodhisatta is a being who, having attained the possibility of entering Nibbāna, vows to delay his realization of the final goal in order to become a Buddha and lead others to salvation.

nimity, and is not prompted: a mind that takes this kind of rebirth linkage does not really know, is not told by anyone, and takes the rebirth linkage in the appropriate way. Another is called the resultant rebirth linkage that is dissociated from knowledge, is accompanied by equanimity, and is prompted: a mind that takes this kind of rebirth linkage, though told by someone, does not really see or know and takes the rebirth linkage in the appropriate way.

Beings in the six upper realms of sensual desire, such as those in the realm of the four great kings, take only the instantaneous mode of birth and take rebirth with the eight kinds of rebirth linkage mentioned above.

Altogether there are a total of ten kinds of rebirth linkage in the world of sensual desire, along with four modes of birth.

Beings who are born as *brahma* in the realms of the first *jhāna* take the instantaneous way of birth. They take the resultant rebirth consciousness, which is associated with the practice of the first *jhāna* and occurs with the initial application of thought, sustained thought, joy, bliss, and the unification of consciousness. The mind that takes this rebirth consciousness thinks, investigates, and experiences gladness and bliss intensely; the mind unifies itself and takes the rebirth linkage. When such a rebirth thought is undertaken only a little, the being will be born in the realm of *brahma* attendants; when it is undertaken to a moderate degree the being will be born in the realm of *brahma* ministers; and when it is undertaken intensely the being will, as a result, be born in the realm of the great *brahma*. These three realms, taken together, are called the realms of the first *jhāna*.

Beings who are born as *brahma* in the realms of the second *jhāna* take only the instantaneous way of birth. They take the resultant rebirth consciousness that is associated with the practice of the second *jhāna* and occurs with sustained thought, joy, bliss, and the unification of consciousness. The mind that undertakes this rebirth linkage undertakes sustained thought and experiences gladness and bliss intensely; the mind unifies itself and takes the rebirth linkage. When such a rebirth thought is undertaken only a little, the being will be

born in the realm of the *brahma* of limited lustre; when it is undertaken to a moderate degree the being will be born in the realm of the *brahma* of infinite lustre; and when it is undertaken intensively the being will be born in the realm of the radiant *brahma*. These three realms, taken together, are called the realms of the second *jhāna*.[8]

Beings who are born as *brahma* in the realms of the third *jhāna* take only the instantaneous mode of birth. They take the resultant rebirth consciousness that is associated with the practice of the third *jhāna* and occurs with joy, bliss, and the unification of consciousness. The mind that takes this kind of rebirth linkage does not undertake the initial application of thought or sustained thought; it sees clearly, experiences gladness and bliss intensely, unifies itself, and takes the

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[8]In this and subsequent paragraphs Phya Lithai's conception of the correlation between the various levels of jhanic practice and the correlated kinds of rebirth linkage on the one hand, and rebirth in the various jhanic realms on the other, begins to diverge from the classical Theravāda tradition as expressed in the *Path of Purification* and the *Compendium*. In so doing it reveals a very interesting development within the Theravāda doctrinal tradition. In the earliest stages of the Theravāda doctrine there were four *jhāna* correlated with the four jhanic realms. Later the four *jhāna* were expanded into five *jhāna* by dividing the second into two discreet segments. At that point the first *jhāna* was associated with the kind of rebirth linkage that led to rebirth in the realm of the first *jhāna*. The second and third *jhāna* were associated with the kind of rebirth linkage that led to rebirth in the realm of the second *jhāna*; and the fourth and fifth *jhāna* were associated with the kinds of rebirth linkage that led to rebirth in the realms of the third and fourth *jhāna*. This is the position maintained in both the *Path of Purification* (pp. 175–76) and the *Compendium* (p. 141). When Phya Lithai lists the six kinds of rebirth linkage that lead to rebirth in the various realms of the world with only a remnant of material factors he takes the first five directly from the list of the kinds of, rebirth linkage associated with the five *jhāna* that is included in the *Compendium* (pp. 88–89). However, when he comes, in this paragraph, to relate these five kinds of rebirth linkage to the four jhanic realms, he chooses not to follow the procedure of the *Compendium* and its classical predecessors, which involves combining the kinds of rebirth linkage associated with the two *jhāna* that had originally been separated (i.e., the second and the third). Rather, he chooses to combine the kinds of rebirth linkage associated with the fourth and fifth *jhāna*. By so doing he brings about, or perhaps reflects, another significant transformation in the tradition. The process of change, which can be traced in the movement from the earlier tradition to the position of the *Path of Purification* and the *Compendium*, and from that position to the position expressed by Phya Lithai, can be summarized in the following diagrammatic form:

rebirth linkage.[9] When such a rebirth thought is taken only a little, the being will be born in the realm of the *brahma* of limited aura; when it is undertaken to a moderate degree the being will be born in the realm of the *brahma* of infinite aura; and when it is undertaken intensely the being will be born in the realm of the *brahma* whose aura is steady. These three realms, taken together, are called the realms of the third *jhāna*.

Beings who are born as brahma in the realm of the fourth *jhāna* take only the instantaneous mode of birth. They take the resultant rebirth consciousness that is associated with the fourth *jhāna* and occurs with equanimity and the unification of consciousness. The mind that takes the rebirth linkage sees that the rebirth is truly blissful and proceeds, with equanimity and gladness, to unify itself. It then takes the rebirth linkage and is born in the realm of the those who receive great reward.

Early Tradition		*Path of Purification* and *Compendium*,		*Trai Phum*: Lithai		
Jhāna and Rebirth Linkage	Jhanic Realm	Equivalent *jhāna* in early tradition	*Jhāna* and Rebirth Linkage	Jhanic Realm	Equivalent *jhāna* in early tradition	*Jhāna* and Rebirth Linkage	Jhanic Realm

Though the basis for Phya Lithai's decision to deviate from the texts that he ordinarily accepts as normative is not as obvious in this case as it was in the case of his decision to change the kind of rebirth linkage associated with the birth process of unfortunate men and "earthbound" *asura* (see footnote 6), it is quite possible that it is the result of his desire to emphasize the attractive character of the experience associated with this realm of the fourth *jhāna*. In the view that Phya Lithai avoids, the rebirth consciousness that leads to rebirth in this realm involves only equanimity and the unification of consciousness, whereas the view that he propounds affirms that this realm, like the realms related to the lower *jhāna*, is associated with the more obviously positive and attractive characteristic of bliss.

[9]Though reference to unification is not included in any of the manuscripts or editions, it has been added in the translation, because its inclusion conforms to both the tradition and the context, and is a necessary element in the logic of the development being described. On this matter see *Compendium*, p. 89.

Beings who are born in the realm of those who are without perception are born only in the instantaneous way and take the kind of rebirth linkage associated with the material qualities only.[10]

These six kinds of rebirth linkage are called the kinds of rebirth linkage associated with only a remnant of material factors.[11]

Beings who take rebirth in the four levels of the world without material factors, which is called the world of the fifth *jhāna*, take the rebirth linkage that is associated with the realm of the infinity of space; the only kind of rebirth linkage they take is the resultant rebirth linkage that is associated with the infinity of space.[12] The mind that takes this rebirth linkage affirms that there is not even a remnant of material factors, takes the infinity of space and fixes on it for a moment, and then takes the rebirth linkage.

Beings who take rebirth in the realm of the infinity of mental process take only the the resultant rebirth linkage that is associated with the infinity of mental process. The mind that takes this rebirth

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[10]At this point we have diverged from the Pitoon edition in two ways. First, we have inserted the final clause—"and take the kind of rebirth linkage associated with the material factors only"—into the text because it was needed in order to complete the logic of the discussion, and had already been implied in the list of different kinds of rebirth linkage. We have also digressed from the Pitoon edition by not including an insertion that reads as follows: "The beings who are reborn in the five pure abodes which are the realm of those who do not fall from prosperity, the realm of those who are serene, the realm of those who are beautiful, the realm of those who are clear-sighted, and the realm of those who are supreme, are the brahma who are nonreturners and the Arahants or Fully Perfected Saints." It is possible that Phya Lithai intended to include a reference to the rebirth of these beings who inhabit the five pure abodes in order to complete a survey of rebirth in the world with only a remnant of material factors, and perhaps to suggest another kind of rebirth linkage to substitute for the one that was "lost" through the consolidation of numbers four and five in his original list (footnote 6). However, in our judgment those possibilities appear to be highly conjectural, and therefore we have not included this passage in the main body of the translation.

[11]In the immediately preceding discussion Phya Lithai has actually mentioned only five kinds of rebirth linkage associated with the world with only a remnant of material factors (i.e., the four associated with rebirth in the realms of the four *jhāna* and the kind that leads to rebirth in the quite special realm of the brahma who are without perception). The total of six is obtained by counting as separate the two from the previous list that have been combined to constitute the rebirth consciousness that leads to rebirth in the realm of the fourth *jhāna* (for a discussion of the combination, see footnote 6).

[12]It is important to emphasize here the distinction between the fifth *jhāna* as such and

linkage affirms that space is not seen at all, and then takes the rebirth linkage.

Beings who take rebirth in the realm of nothingness take only the resultant rebirth linkage associated with nothingness. The mind that takes this rebirth linkage realizes a subtle mental process and then takes the rebirth linkage.

Beings who take rebirth in the realm of neither perception nor nonperception take only the resultant rebirth linkage associated with neither perception nor nonperception. The mind that takes this rebirth linkage affirms that there neither is nor is not, and then takes the rebirth linkage.

Thus, in accordance with what has already been said, the beings who take birth in the thirty-one realms are the kinds of beings who inhabit the three worlds.

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the world or realms of the fifth *jhāna*. The fifth *jhāna* as such is the fifth in the series of *jhāna* associated with the world with only a remnant of material factors; what is more, the attainment of this fifth *jhāna* can lead to rebirth in one of the five pure abodes that constitute the five highest realms of the world with only a remnant of material qualities, which are, nevertheless, called the realms of the fourth *jhāna* (see footnote 8 and Chapter 7). But at the same time the attainment of the fifth *jhāna* may also serve as a base for the attainment of any one of the four realms that constitute the world without material factors, which is called, in this sentence and elsewhere, the world of the fifth *jhāna* (see Chapter 8).

CHAPTER 1

The Realm of the Hell Beings

MATERIAL FACTORS AND PSYCHIC FACTORS

BEINGS BORN IN the realm of the hell beings are born in the instantaneous mode. They are born with all twenty-eight kinds of material factors, which appear together at one moment. What are all these twenty-eight kinds of material factors? They are earth, water, fire, and wind; eye, ear, nose, tongue, and body; the objects of sight, sound, odor, taste, and tangibility; femininity and masculinity; the mind-basis, vitality, and bodily nutriment; definiteness, the intimation of body, and the intimation of language; lightness, pliancy, and adaptability; and growth, continuity, aging, and impermanence.[1]

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[1]In the translation we have followed the Pitoon edition in which the original text has been "corrected" on the basis of the classical list of material factors given in the *Path of Purification* (Colombo: R. Semage, 1960) (see table, p. 879), and in the *Compendium of Philosophy* (B.Z.S. Trans. Ser. No. 2; London, 1910) (pp. 154–58) and the list of definitions provided by Phya Lithai himself in the following paragraph. This correction involves the elimination of one material factor given in the manuscript and the Damrong edition—namely "mind" (*mano*), which is included immediately after "body," and the addition of two others—namely "plasticity" and "impermanence." The corrected list, like the series of definitions that follow, seems to contain twenty-nine rather than twenty-eight items, but this problem may be resolved in either of two ways. In the Pitoon edition the material factors of masculinity and femininity are combined, and this interpretation of Phya Lithai's understanding seems to be confirmed by the way in which the material factor related to sexuality is discussed later on in the text. (In this connection, see Chapter 5.) However in the *Compendium* this anomoly is resolved in a different way by assuming that although it is listed separately, the material factor of tangibility is considered to inhere in the first three factors (i.e., earth, water, and fire) rather than having a separate, countable identity of its own. (On this point, see *Compendium*, p. 155.) It should also be noted that the term that here and throughout the text has been

The earth factor constitutes the skin and bones. The water factor constitutes the liquid that flows back and forth in the body. The fire factor is the hot fire that constitutes the blood in the body. The wind factor is the wind that maintains the shape of the body and gives it movement. The eye factor constitutes that which sees. The ear factor constitutes that which hears. The nose factor constitutes that which smells various aromas. The tongue factor constitutes that which tastes sour, astringent, and other flavors. The body factor is that which knows pain and hurt and is tangible. The object-of-sight factor is that which is visible. The sound factor is that which can be heard. The odor factor is that which can be smelled and that which can be smelled with pleasure. The flavor factor is that which can be tasted. The tangibility factor is that which can be touched. The femininity factor is that which is characteristic of a woman, and the masculinity factor is that which is characteristic of a man. The mind-basis factor is the basis for the material factors that are internal. The vitality factor is the life that inheres within the material factors. The bodily nutriment factor is the food that is eaten. The definiteness factor is that which connects and bounds the material factors. The intimation of body factor is that which is known via the body. The intimation of language factor is that which is known via the mouth. The lightness factor is that which knows quickness. The pliancy factor is that which is soft. The adaptability factor is that which adapts other material factors. The growth factor is that which develops. The continuity factors is that which continues and replenishes. Why is it said that it continues and replenishes? Because it continues day by day. The aging factor is that which becomes old and aged. The impermanence factor is that which is not permanent or durable and is near falling away and death. All of these twenty-eight material factors are constitutive of beings who are born and suffer in hell.

Certain beings are born in evil places where they have suffering and mental difficulties, because their minds were evil, and with these evil minds they did evil deeds. There are twelve kinds of such evil states

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translated as mind-basis literally means heart-basis, but has been translated mind-basis, because it is considered to be the seat of thought as well as feeling.

of mind. One is not prompted, is associated with wrong views, and is accompanied by pleasure; that is, it does not know that the deed is evil and does it by itself, boldly and with gladness. Another is prompted, is associated with wrong views, and is accompanied by pleasure; that is, it does not know that the deed is evil and does it with gladness, but only when there is someone to suggest it. Another is not prompted, is dissociated from wrong views, and is accompanied by pleasure; that is, it knows that the deed is evil, and does it by itself, boldly and with gladness. Another is prompted, is dissociated from wrong views, and is accompanied by pleasure; that is, it knows that the deed is evil, but does it with gladness when there is someone to suggest it. Another is not prompted, is associated with wrong views, and is accompanied by equanimity; that is, it does not know that the deed is evil, and does it by itself, with an evenness that involves neither gladness nor distress. Another is prompted, is associated with wrong views, and is accompanied by equanimity; that is, it does not know that the deed is evil and does it with wickedness and evenness, but only when there is someone to suggest it. Another is not prompted, is dissociated from wrong views, and is accompanied by equanimity; that is, it knows that the deed is evil and does it by itself with evenness. Another is prompted, is dissociated from wrong views, and is accompanied by equanimity; that is, it knows that the deed is evil and does it with evenness, but only when there is someone to suggest it. Another is not prompted, is accompanied by grief, and is associated with repugnance; that is, it is filled with irritation and anger and does the evil deed by itself, boldly and wickedly. Another is prompted, is accompanied by grief, and is associated with repugnance; it is filled with irritation and anger and does the evil deed, but only when there is someone to suggest it. Another is associated with perplexity and accompanied by equanimity; that is, it does not believe in evil deeds or meritorious deeds and does the evil deeds with evenness of mind. Another is associated with flightiness and is accompanied by equanimity; that is, the mind rises up and disperses in the air like a pile of ashes when one takes a tivet stone and drops it, and it sinks down into it as it always does; and it does the evil deed with evenness.

When any of these twelve kinds of evil mind occur to anyone he will, as a result, be born in an evil place, for example, one of the four realms of loss and woe. How many causes lead beings to have these kinds of evil minds? There are three causes; greed, anger, and delusion. Greed involves the desire to have the property of others; ordinarily it involves beating and killing others in order to take their property, because this kind of mind entices one to do such evil things. Anger involves making threats against others; the mind is irritated, is angry, and desires to hurt others; it ordinarily involves resentment against others and entices the mind to do evil. Delusion does not know the Dhamma; this mind becomes evil, lost, and subject to obsessions; it does evil deeds but is never pleased or satisfied. These three causes lead beings to be born in the four evil places, that is, in the four realms of loss and woe.

Considered in terms of their nature, evil deeds can be classified into ten different groups.[2] The evil deeds done with the body fall into three groups; the evil deeds done with the mouth fall into four groups; and those done with the mind fall into three groups. This makes a total of ten groups. One of the three groups of evil deeds done with the body involves killing living beings or animals with one's hands or feet. Another group involves stealing the property of others with one's own hands and feet. Another group involves committing adultery with another man's wife. One of the four groups of evil deeds done with the mouth involves lying talk, which means saying words that others do not like to hear. Another group involves slanderous talk, which means talk that arouses and incites others to be at odds with one another. Another group involves harsh talk, which means saying words of criticism and gossip concerning others, saying words that hurt the feelings of others and make them displeased, and saying words that are crude and obscene. Another group involves frivolous talk, which means saying teasing words that are not suitable, and saying words like those of the animals.

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[2]In the original text this paragraph is preceeded by a Pali passage in which these ten groups are listed. However, since this Pali listing does not contribute any additional content, it has been omitted in the translation.

One of the three groups of evil deeds done with the mind involves holding false views, which means holding firm in taking what is unjust and insufficient to be just and sufficient, and in taking what is just and sufficient to be unjust and insufficient. Another group involves boiling rage towards someone, holding firmly that he is an enemy until he dies; this rage brings anger and trouble, but one still holds it firmly. Another group involves plotting to do harm to others and wanting to kill them in order to take their property. Considered in terms of their nature there are thus ten kinds of evil deeds. They come from the various kinds of evil minds that have already been discussed.

There are twenty-seven companions of mind that are the psychic factors that nurture it and cause it to do evil.[3] These are contact, sensation, perception, volitional thought, unification of consciousness, psychic vitality, attention, initial application of thought, sustained thought, determination, exertion, joy, zealousness, delusion, lack of shame regarding evil, lack of fear regarding evil, flightiness, greed, wrong views, pride, anger, jealousy, avarice, scrupulousness, sloth, sluggishness, and perplexity. Contact causes the mind to be touched. Sensation causes the mind to experience. Perception causes the mind to know. Volitional thought causes the mind to think. Unification of consciousness causes the mind to hold firm. Psychic vitality nurtures the states of mind that are the psychic factors. Attention integrates the mind. Initial application of thought nurtures and thinks about the doing of evil deeds. Sustained thought investigates evil deeds. Determination causes strong-mindedness, but only in regard to evil deeds. Exertion causes effort in doing evil deeds. Joy causes delight and gladness in doing evil deeds. Zealousness causes the mind to crave for evil deeds. Delusion causes obsession with evil deeds. Lack of shame regarding evil makes the mind unashamed of evil deeds. Lack of fear concerning evil makes the mind fearless concerning evil deeds. Flightiness makes the mind rise up and disperse. Greed makes the mind covet. Wrong views makes the mind

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[3]We have translated the term *cetasika* as psychic factors; it is a "collective term for feelings, perceptions, and formations, variously subdivided; in other words, aspects of mentality that arise together with consciousness" (*Path of Purification*, p. 7, n. 7).

hold fast to evil deeds. Pride causes the mind to be haughty and boastful. Anger makes the mind irritated and uncontrolled. Jealousy makes the mind envious and brings about killing, trouble, and hoarding. Avarice makes the mind stingy. Scrupulousness makes the mind uncertain. Sloth makes the mind drowsy and unresponsive. Sluggishness puts the mind to sleep. Perplexity prevents the mind from being glad when others say what is just and sufficient because it causes the mind to be dispersed. These are the group of twenty-seven factors that influence the mind to do evil deeds.

THE MAJOR HELLS, THE AUXILIARY HELLS, AND THE LOKANTA HELL

Beings that do evil with their bodies, mouths, and minds as mentioned are, as a result, born in the four realms of loss and woe, primarily in the eight great hells. One is called Sañjīva—the hell of those who are killed but revive continuously.[4] Another is called Kāḷasutta—the hell whose floor is marked with black rope. Another is called Saṅghāta—the hell of crushing and smashing. Another is called Roruva—the screaming hell. Another is called Mahā Roruva—the great screaming hell. Another is called Tāpana—the hell of fiercely burning fire. Another is called Mahā Tāpana—the great hell of fiercely burning fire. Another is called Mahā Avīci—the great hell of suffering without respite.

This group of eight large hells is situated under the earth where we live, one under the other. The one called the hell of suffering without respite is underneath them all. The one called the hell of those who are killed but revive continuously is above the other seven. The beings who are born in the hell of those who are killed but revive continuously live 500 hell years. One day and one night in this hell are equal to 9,000,000 years in our human world, while 500 years in this hell of those who are killed but revive continuously are equal to 1,620,000,000,000 years in our human world. The beings who are born in the hell whose floor is marked with black rope live 1,000 hell years. In

[4]In the text the list of names of the eight hells is first given in Pali and then in Thai. We have combined the two, transliterating the Pali and translating the Thai.

this hell whose floor is marked with black rope, one day and one night are equal to 36,000,000 years in the human world, while the 1,000 years equal 12,960,000,000,000 years in the human world. The beings born in the hell of smashing and crushing live in the hell for 2,000 years. In this hell of smashing and crushing one day and one night equal 144,000,000 years in the human world, while the 2,000 years equal 103,680,000,000,000 years in the human world.[5] The beings in the screaming hell live in the hell for 4,000 years. In this screaming hell one day and one night are equal to 576,000,000 years in the human world, while the whole 4,000 years are equal to 829, 440,000,000,000 years in the human world. The beings born in the great screaming hell live in this hell for 8,000 years. One day and one night in the great screaming hell are equal to 2,304,000,000 years in the human world, while the whole 8,000 years are equal to 6,635,520,000,000,000 years in the human world. The beings born in the hell of fiercely burning fire live there for 16,000 years. In this hell of fiercely burning fire one day and one night are equal to 9,216,000,000 years in our human world, while the whole 16,000 years in this hell are equal to 53,084,160,000,000,000 years in the human world. The beings born in the great hell of fiercely burning fire will suffer there for such a countless number of days and nights of such incalculable length that the time must be measured in *kappa*.[6]

These eight large hells each have four corners with gates at the four cardinal points. The floors that form the bottom of these hells are made of fiery red iron, and the ceilings that cover the top are also formed of fiery red iron. These hells are square and they measure 100 *yojana* and each *yojana* is 8,000 *wa*.[7] The four sides, the floor, and the

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[5]The number in this sentence has been emended from 145,000,000 to 144,000,000 to conform to the series. It should be noted that if a year of 360 days is assumed, the figures in the series are mathematically consistent.

[6]A *kappa* is a cosmic age. For a description of *kappa* of various kinds see Chapter 10.

[7]The distance represented by a *wa* and a *yojana* cannot be exactly determined. It is generally recognized that 1 *wa* equals about 6 and 2/3 feet. Since there are 8,000 *wa* in 1 *yojana*, 1 *yojana* should equal 53,333 feet or about 10.1 miles. This is very close to the figure of 9.94 miles given in the Pali Text Society's Pali-English Dictionary, but considerably more than the figure of 7 miles given in McFarland's Thai-English Dictionary. It is perhaps best to assume the a *yojana* equals about 10 miles.

ceilings are each nine *yojana* thick, and there are no empty places in these hells; they are full of hell beings who are pressed tightly together and fill the entire hell. The fire in these hells never goes out at any time; it burns continuously until the end of a *kappa*. The *kamma* generated by the sin of those beings is the fire that blazes up in their body; it is firewood that blazes up by itself, and for that reason the fire never ceases to burn.[8]

Surrounding each of these eight large hells are sixteen small auxiliary hells, which are their satellites, four on each side. Each of these auxiliary hells is surrounded by countless numbers of smaller hells, like the villages surrounding a city in our human world; and each of the auxiliary hells is ten *yojana* wide. These auxiliary hells, plus the large hells, are 136 in number.

In the eight great hells there are no *yama* who are guardians; these are not the places where the *yama* guardians stay.[9] The *yama* who are guardians are present only in the auxiliary hells and the smaller hells. The auxiliary hells where there are *yama* guardians are called the protruding hells. While those who are the *yama* guardians were in the human world they did evil deeds and also some meritorious deeds. When they died these beings were born into one of these hells where they remain for fifteen days, while another group of *yama* guardians kills them, cuts them with knives, throws weapons at them, and stabs them until the fifteen days are over. Then they change into *yama* guardians for fifteen days. This alternation continues for a very long time, because the effect of the evil deeds these beings have committed has not yet been exhausted.

These guardians are like one group of suffering ghosts called the suffering ghosts who also live in heavenly abodes. Some of these are

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[8]In the Buddhist perspective manifested in the text *kamma* is the result of evil deeds and is contrasted to merit (*puñña* in Pali, *bun* in Thai), which is the result of meritorious deeds.

[9]Though there may be some historical relationship between these *yama* guardians and the *yāmā* whose heavenly realm is discussed in Chapter 6 (see entries in Malalasekera, *Dictionary of Pali Names* (London: Pali Text Society, 1960), the two groups are more or less distinct.

suffering ghosts in the daytime, but when the night comes they become *devatā*. Some are *devatā* in the daytime, but when the night comes they become suffering ghosts. Some are suffering ghosts during the period of the waxing moon, but become *devatā* during the period of the waning moon. Some are *devatā* during the period of the waxing moon, but become suffering ghosts during the period of the waning moon. Because the effect of their evil deeds has not been exhausted, they keep on in that fashion every month for many long years. Both this group of suffering ghosts who also live in heavenly abodes and the *yama* guardians, as long as they have not exhausted the effects of their evil deeds, continuously alternate back and forth between the conditions of hell beings and *yama* guardians without ceasing.[10] If the effect of their evil deeds is exhausted they will remain as *yama* guardians; but sometimes when the effect of their evil deeds is exhausted they do not remain as *yama* guardians but die and are reborn in a different place.

There is a country of the Yama King which is very large and extends around all four gates of every hell. The Yama King possesses Dhamma to a very high degree; whenever he investigates any affair or wields his authority over a plaintiff or a defendant, he consistently does it honestly and with righteousness. Anyone who dies generally goes, first of all, to the Yama King; the Yama King then asks that persons, "What merit or evil deeds have you done? Quickly now, think back and speak the truth!" At that time the four *devatā* who prepare a record of the merit and evil deeds that people have done are present and hold that record in their hands. In the case of a person who has made merit, the *devatā* write the name of that person on a bright golden tablet. The *devatā* raise this tablet on their heads to present it to the Yama King. The Yama King raises the tablet to his head, expresses his praise, and rejoices with them; then he places it on a golden table decorated with the seven gems, which have rays and are beautiful and bright. As for those who have committed evil

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[10]These suffering ghosts are not hell beings in the narrow sense; Phya Lithai refers to them at this point only because the alternation in their life is comparable to the alternation in the lives of the hell beings described in the previous paragraph.

deeds, the *devatā* put the record on a tablet made of dog skin and then put it aside. When the Yama King questions them, those who have made merit can, by the power of this merit, remember everything. They tell the Yama King, "I have done this to make merit, and have done that in accordance with the Dhamma." The *devatā* who hold the records then look at the record where the account has been recorded on the golden tablet, and it is in accord with what the person has himself recounted. The Yama King then directs them to go up to heaven where there are abodes made of gold and decorated with the seven kinds of gems. There are female *devatā* who are their subjects, the food is divine, and the happiness is beyond description. As for the kind who have committed evil deeds, they try to remember for themselves, but they cannot tell any of the evil deeds they have done. The *devatā* take out the record on the tablet made of dog skin and read it to them, and they confess that the account is true. The Yama King and the *devatā* then order the *yama* guardians to take them and to force them into the hell where the suffering is appropriately light or heavy in accordance with the lightness or heaviness of the evil they have committed. Their suffering and anguish can never be adequately described.

For those who have made merit and have done evil deeds as well, the *devatā* will weigh the merit and the evil deeds and look at both sides. The side that is heavier will determine the person's destiny. If he has heavier merit and goes to heaven, it is not possible that he will have to come back afterwards to pay off his evil deeds. As for those whose evil deeds are heavier, they go to hell first, and it is not possible for them to enjoy their merit afterwards. As for those who have made merit and have done evil deeds equally, the Yama King and the *devatā* who hold the records force them to be *yama* guardians for fifteen days, during which time they enjoy celestial possessions like the *devatā*; then they fall into hell where they remain for fifteen days. It goes on in this way until the effect of their evil deeds is completely exhausted.

There are people who have been born into the world who do not differentiate evil deeds from merit; who do not know the virtues of Buddha, the Dhamma, and the Sangha; who do not give alms; who

are miserly concerning their possessions; and who, whenever others give alms, ordinarily try to discourage them. Also there are people who do not know love of their brethren; who do not know kindness and compassion; who ordinarily kill living things; who take the property of others when it is not given to them; who ordinarily commit adultery with other men's wives; who have secret love affairs with other men's wives; who engage in careless and untruthful talk; who say evil things against others in order to incite trouble; who insult others; who use strong and vulgar language to cause ill feeling among others; who hurt the feelings of others; who make others feel ashamed; who lie and say careless and untruthful things that are useless and are the words of animals; who ordinarily drink intoxicating beverages and get completely drunk; and who have no respect for the elderly, the aged, the monks, and the *brahmin* teachers. After they die the people who are evil in these ways, are reborn in the eight major hells where their pain, anguish, and suffering is beyond the power of words to describe.

The smaller hells that surround the auxiliary hells are so numerous that we cannot possibly describe them all. We will describe only the sixteen auxiliary hells that surround the hell of those who are killed but revive continuously, which is located above the other hells and is the one that Lord Mātali took King Nimi to see.[11] However, when the king went to see the hell of those who are killed but revive continuously, which is large and in the center, he was only allowed to see the sixteen auxiliary hells that surround it and are called the protruding hells.

The first of these auxiliary hells is called Vetaraṇī. The beings who live in this land are those who used to be well-to-do, having property and men and slaves. But they harmed others and took their property by force, since they were stronger; and thus when they died they were born in this hell which is called Vetaraṇī. The guardians in the Vetaraṇī hell have clubs, large knives, lances, swords, spears, and all kinds of weapons for killing, stabbing, shooting and beating, all

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[11]The reference here is to one of the ten great Jatakas which tells the story of King Nimi's guided visit to the hell world.

of which are made of fiery red iron, have flames that shoot upward like a fire in the sky, and blaze without ceasing. The *yama* guardians hold these throwing and stabbing weapons; they chase the hell beings, throw at them, stab them, and beat them with these weapons. These beings suffer great pain and anguish that is too much for them to bear.

In this hell there is a large river called Vetaraṇī in which the water is extremely salty. When the hell beings flee and try to escape, the river has in it a tangle of intertwining rattan stems and vines. The rattan has thorns as huge as hoes that are formed of fiery red iron and are constantly aflame. When the hell beings flee into the water they come against the thorns of the rattan, and their bodies are cut to pieces, just as if someone was taking a very sharp knife and cutting them everywhere. Under the rattan vine are huge, long spikes made of red fiery iron. The flames burn the bodies of the hell beings like the fire burns trees in the middle of the forest. When the bodies fall past the rattan thorns, they are pierced through by the iron spikes underneath. Their bodies are then cut and left hanging all over the place. The spikes pierce through their bodies as if they were fish that someone had put on a skewer. Suddenly the fire that burns the spikes blazes up and burns their bodies for a very long time; their bodies are thoroughly cooked and disintegrate completely.

Under the iron spikes in the Vetaraṇī river there are lotus that have leaves made of fiery red iron with sharp edges like the edges of knives. They are continuously aflame and never go out. When the bodies fall through the iron spikes onto the sharp, fiery red iron lotus leaves, the leaves slash and cut them into tiny pieces everywhere, just as if someone were cutting them crosswise and lengthwise. After they are entangled in the fiery red iron lotus leaves for a long time, they fall through into the water. The water is extremely salty, and smarts and stings their bodies in the worst possible way, so that they squirm like fish that someone is beating on the dry land. Suddenly the water turns into flame and burns them; it is as if smoke that was bright and full of flames was rising up everywhere.

At the bottom of the river there are sharp blades of knives that are extremely sharp and are turned upward. When the hell beings are

made unbearably hot by the flames, they think "Aha! I will dive deep down into the river and perhaps, far underneath, I can find water that is cool, and rest there a bit in order to gain my strength." They dive under the water and come against the edges of the knives that turn upward under the water. Their bodies are cut everywhere, just as if someone were cutting them; the pain and the smarting is increased, and it is the worst possible kind. They cry, fall, and die; and the sound of their voices is very loud and piercing. Sometimes their bodies are pushed to the surface by the current of the water, and sometimes they are pushed underneath by the wind. They suffer great anguish. The beings who are born in the hell called Vetaraṇī suffer the pain that has been described.

The second of these auxiliary hells is called the Sunakha hell. Anyone who says evil things to monks and to *brahmins* who practice the precepts, or to their parents, elders, the aged, or teachers may, when they die, be born in the Sunakha hell. In this hell there are four kinds of dogs; one is white, another is red, another is black, and another is yellow.[12] The bodies of all of these dogs are as huge as those of a grown elephant. All of the vultures and crows in this hell are as large as an ox cart. The beaks and the claws of these vultures and crows are formed of fiery red iron, and are constantly aflame. These vultures and crows and dogs pick and tear apart the chests of the beings in this hell and bite and nibble at them. Because of the effects of their evil deeds, the beings in this hell are not allowed to live in comfort and must suffer in the worst possible way; the anguish they undergo in this hell called Sunakha cannot be measured.

The third of these auxiliary hells is called the Sorajati hell.[13] There are those who say evil things to those who keep the precepts and who have not done them any harm; they say evil things to them in such a way that it is like taking a lance and stabbing them in the heart, causing them pain and shame. When they die such people are reborn in this particular hell. The floor of this place is made of fiery red iron

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[12]In the Pitoon edition a reference to a fifth kind of dog—a spotted kind—has been added.

[13]In the Pitoon edition the name of this hell is given as Sajoti.

and is constantly aflame; and the hell beings must step on it. The *yama* guardians hold fiery red iron clubs as large as the trunk of a palm tree; they chase the hell beings who flee on the red iron plate, which flames up and burns their feet. Thus they suffer great heat and anguish. The *yama* guardians chase and beat the hell beings until the flesh of their bodies disintegrates into powder; but then suddenly their bodies come back together again just as they were before. As long as the effects of their evil deeds are not exhausted they will go on suffering this anguish in the hell called Sorajati.

The fourth auxiliary hell is called the Angārakāsuma hell.[14] There are people who persuade others, by telling them that they should make merit together, but when the others bring their wealth to them for this purpose of making merit, they do not use it for making merit and thereby trick others into giving them the wealth, which they keep for their own benefit. When they die, such people are born in the Angārakāsuma hell. Among the *yama* guardians who stay in this hell and oversee it, there are some who hold lances and swords in their hands, and some who hold fiery red iron clubs. Some chase and herd the hell beings, some stab them, some cut them, some beat them, and some chase and push them down so they fall into a pit full of fiery red charcoal. The fiery red charcoal burns their bodies, and they suffer great heat and anguish. The *yama* guardians then take a huge iron shovel, scoop up the fiery red charcoal, and pour it over their heads. They cannot bear the heat, so they scream very loudly, but, as a result of their evil deeds, they cannot die. Whenever they are able to escape from the pit of fiery charcoal they flee, while the *yama* guardians chase them, herd them, beat them, throw weapons at them, and stab them until they fall. This is done as before until their time in the Angārakāsuma hell is exhausted.

The fifth auxiliary hell is called the Lohakumbhī hell. There are people who beat animals, and monks, and *brahmin* teachers who keep the precepts, and when they die such people are born in the Lohakumbhī hell. In this hell there is a fiery red iron pot as large as

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[14]In the Pitoon edition the name of this hell is given as Angārakāsu.

many large mountains, which is filled with fiery red iron that has been heated until it has become a liquid. The *yama* guardians hold such a being by his two feet and raise his feet high up so that his head hangs down, and then thrust the body of that person into the huge pot. The beings suffer from the great heat, and squirm back and forth in the pot. They suffer this kind of anguish over and over, and suffer until their life in the Lohakumbhī hell is exhausted.

The sixth auxiliary hell is called Lohakumbha hell.[15] There are those who kill living beings by cutting their throats, and when they die such people are reborn in the Lohakumbha hell. The beings in this hell have huge bodies and are 6,000 *wa* tall. In this hell there is a huge fiery red iron pot as large as a large mountain. The *yama* guardians take fiery red iron ropes, chase the hell beings, lasso them around the neck, and twist until their heads fall off; and then they put their heads into the fiery red iron pot to fry. While they are headless, suddenly a new head appears in the place of the old one. The *yama* guardians then take the fiery red iron rope, twist off their new heads, and again put them into the fiery red iron pot to fry. This is done over and over again until their time and the effect of their evil deeds in that place is exhausted.

The seventh auxiliary hell is called the Thūsapalāca hell.[16] There are people who have mixed atrophied rice, chaff, and straw with good grain, and have sold the mixture to others, passing it off as good rice; when they die, such people are born in this hell. In this hell there is a river that appears clear, beautiful, and ever-flowing. But the floor of this hell is covered by a fiery red iron plate that has a flame that blazes up and burns the bodies of these people.[17] Their flesh and bodies suffer from the extreme heat; they are parched with thirst and wish for water; it is as if their bowels are going to split. They then raise their two hands to their heads, cry, and dash around on the iron plate, which is as red as fire. Their feet are quickly scorched,

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[15]In the Pitoon edition the name of this hell is given as Ayodaka.

[16]In the Pitoon edition the name of the hell is given as Thusapalāsa.

[17]Both the Damrong and Pitoon editions read, "But the bottom (floor) of the river (water) in this hell . . . ." However the logic of the paragraph suggests that the word for river (water) should be suppressed, and this has been done in the translation.

so they dash to the beautiful, clear river, and plunge into the water. But suddenly the water flames up, comes from the two banks, and scorches them. The water then becomes atrophied rice and chaff, which becomes fire, burns them, and blazes strongly. This makes them parched with thirst; they can't bear it, so they cry and scoop up some of the atrophied rice and chaff and eat it. But after they eat the atrophied rice and chaff, when it reaches their stomachs, it becomes fire and goes out from their anuses; there is fire, atrophied rice, and chaff shooting out from their anuses. They cry bitterly. They cannot bear all of this, so they put their hands on their heads and cry very bitterly and loudly; and they do so for a very long period of time.

The eighth auxiliary hell is called the Lagātihasala hell.[18] There are people who steal the property of others, who falsely accuse others saying that they are thieves, and who overcome an owner by tricking him and thereby taking goods that he has not given them; when they die such people are born in this hell. The *yama* guardians who oversee this hell stand and surround the people who have fallen into it, just like people who at every point surround and control the deer in the forest in order to prevent them from escaping. The *yama* guardians take lances and harpoons, chase the hell beings, and throw their lances and harpoons at them many times. There are wounds all over their bodies, just as if someone had chopped dried leaves into pulp. The hell beings are pulverized in the same way.

The ninth auxiliary hell is called the Sīlakatta hell.[19] There are those who kill fish and carry them to the middle of the market in order to sell them there, and when they die such people are born in this hell. The *yama* guardians take a fiery red iron rope, lasso them, and drag them away to fry them on fiery red iron plates. The *yama* guardians then stab them with lances and harpoons, cut them with butchers' knives, and filet them so that their flesh can be lined up for sale just as they lined up the flesh of the animals and fish in the market place. After that, their bodies come back together, just as they had been before. And all of this happens over and over again.

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[18]In the Pitoon edition the name of the hell is given as Sattihati.
[19]In the Pitoon edition the name of this hell is given as Bilasa.

The tenth auxiliary hell is called the Morāpamilaha hell.[20] There are those who are ordered by a ruler to collect taxes from his subjects, but collect more than is prescribed, who speak harshly to others, and who, for example, kill and beat those who are kind to them, love them, and are their friends; when they die these people are born in this hell. There are evil deeds committed by threatening to put people in stocks, by threatening to tie them up hand and foot, by oppressing them, and by doing harm to those who love one, for instance, killing and beating one's friends who are well meaning. When they die people who commit such evil deeds are also born in this hell. These hell beings live in a large river full of feces with a terrible smell; even though one is 100 *yojana* away, one can still smell it. They must endure there for a long time and, at a certain point, not being able to restrain themselves any longer, they take the feces for food and drink, and do so every day.

The eleventh auxiliary hell is called the Lohitapubba hell. There are those who have harmed their parents and monks, their benefactors, and those who follow the precepts; when they die, such people are born in this hell. These hell beings live in a large river river filled with blood and pus. There is nothing there to eat, and when they become agitated because their hunger is very great they eat the blood and pus. When they eat this blood and pus and it reaches their stomachs, it becomes fire which burns, goes down, and shoots out from their anuses.

The twelfth auxiliary hell is called the Lohabaḷisa hell. There are those who say that they will buy the goods of others and thereby deceive them into thinking that they will give payment, who trick others out of their goods with false weights and measures, and who trick others into making mistakes and losing their goods without giving them any payment; when they die, such people are born into this hell. In this hell the *yama* guardians take a pair of tongs, grasp their tongues with the tongs, and pull them out. Then they take a fish-hook and hook their tongues; the stems of the hooks are as large as the trunks of palm trees, and are ordinarily made of fiery red iron

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[20]In the Pitoon edition the name of this hell is given as Porāṇmiḷaha.

that is constantly aflame. The *yama* guardians drag the hell beings over and push them down, forcing them to lie flat on their backs on fiery red iron plates whose shooting flames burn their bodies. The *yama* guardians skin them and put their skins on a stretcher just like cowhide. The hell beings cannot stand the pain, and they cry bitterly; their bodies shake and shudder like fish after someone has broken their necks and thrown them on the dry ground; they drop feces, and vomit blood over and over again.

The thirteenth auxiliary hell is called the Sañghāta hell. There are men who are engrossed in committing adultery with the wives of others, and there are women who have betrayed their husbands; when they die such people are born in this hell. In this hell there are a great number of both women and men. The *yama* guardians take lances and stab their bodies until they are torn into small pieces, till the blood and pus flow out as it does from an ox that someone has stabbed in many places so that its blood is dripping out over its entire body. The bodies of the hell beings sink halfway down into the fiery red iron plates. All of them put their hands on their heads and cry bitterly. It is as if someone had purposely buried them there. There is a fiery red iron mountain that blazes up into flames, rolls toward them, and, as it comes, makes a great loud noise like thunder. It rolls in and presses and crushes them until they die, but they come back to life just as they were before. Then another fiery red iron mountain rolls toward them as before and presses them down. Sometimes there are huge fiery red iron mountains that roll toward them from both sides, pressing their bodies many times in the same way that sugar cane is pressed.

The fourteenth auxiliary hell is called the Vasira hell.[21] There are those who commit adultery with the wives of others; when they die, they are born in this hell. In this hell there are a great number of women and men. The *yama* guardians grasp them by their two feet, hang their heads down into a pit, and take fiery red iron clubs and beat their bodies until they are broken into tiny pieces.

The fifteenth auxiliary hell is called the Lohasimbalī hell. There are

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[21]In the Pitoon edition the name of this hell is given as Avaṅsira.

men who commit adultery with the wives of others, and there are women who commit adultery by betraying their husbands; and when they die, such people are born in this hell. In this hell there is one kapok forest with many kapok trees that are each one *yojana* tall and have flaming thorns of fiery red iron. These kapok thorns are sixteen finger lengths long, and their flame is never extinguished. In this hell there are many women and men who have had love affairs of the kind previously mentioned. Sometimes the woman is at the very top of the kapok tree, and the man is below it. The *yama* guardians take lances, swords, and spears made of fiery red iron; they poke the man's feet, and force him to climb up to the woman saying, "Your lover is at the very top of that kapok tree. Hurry! Don't stay down here." The man cannot bear the pain so he climbs up the kapok tree. While he is climbing, the kapok thorns cut and his tear entire body. Then these thorns flame up so that they burn his flesh. The man cannot stand this, so he starts back down the tree. The *yama* guardians then take their lances, stab the man again, and cry out to him, "Hurry and climb to your lover who is way up at the top of the kapok tree. Why should you come down?" The man cannot bear the pain and argues with the *yama* guardians, saying, "I am not going to climb up," and he does not climb up. But the kapok thorns cut him all over his body, and he suffers such great pain that it is as if his breathing is about to stop, and he is about to die; because of his fear of the *yama* guardians he finally does climb up to the top of the kapok tree. But when he approaches the woman he sees that the woman has returned to the place below. One group of *yama* guardians then jabs the feet of the woman to force her to climb up to the man who was her lover who is now at the top of the kapok tree. Although they go up and down trying to get to one another in this way, they do not meet. The *yama* guardians force the men and women to go up and down in this way many times. This is a very terrible kind of tribulation.

The sixteenth auxiliary hell is called the Micchādiṭṭhi.[22] Many

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[22]The translation of this paragraph is based on a conflation of the Mahachuai and Ayuddhia texts. For example, only the second and fourth of the four kinds of wrong view referred to in the paragraph are mentioned in the former, while only the first, second, and fourth are mentioned in the latter.

beings in the human world generally hold wrong views. They do not know the virtues of the Buddha, the Dhamma, and the Sangha. They do not know the merit or the evil involved in the doing of evil deeds. Among the kinds of wrong views they hold, one is called the wrong view of the future; another is called the wrong view of causation; another is called the wrong view of the essential properties or functions; and another is called the wrong view of what is dangerous.[23] Those people who hold such wrong views do not know merit and do not know evil deeds; they say that there is nothing of the kind. When one who knows the basic principles teaches them about which deeds are meritorious and which are evil, they curse that person, they attack him with verbal abuse and maintain that he is mistaken; and they teach others to hold evil views just as they do. When they die such people are born in this hell called Micchādiṭṭhi. In this hell there are huge guardians who generally hold flaming lances, swords, spears, and iron clubs made of fiery red iron; they poke, stab, kill, cut, and beat. The beings in this hell suffer pain and anguish beyond measure. They undergo terrible tribulation and suffer more than the beings in the other hells that have been described.

These hells are the sixteen hells that surround the hell of those who are killed but revive continuously, which is above the other hells. The auxiliary hells that surround the seven great hells under the hell of those who are killed but revive continuously will not and cannot be described. They are much more terrible than any of those that have already been considered.

Another hell called the Lokanta hell can be described as follows. There are three *cakkavāḷa* close to one another like three ox carts.[24] They are placed side by side like three overturned begging bowls

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[23]It is quite probable that the four kinds of wrong views mentioned here refer to four kinds of wrong views that are well known in the classical tradition, namely (in the order which they are mentioned in the translation) nihilism, the view that there is no cause for the defilement of beings, the view that the self and the world are eternal, and the view that deeds, especially evil deeds, have no effect.

[24]A *cakkavāḷa* is one complete world system. For a description of a *cakkavāḷa* that includes a full account of the astrography and geography to which references are made in the remainder of the paragraph, see Chapter 9.

placed next to one another. In each case, in the middle between these three *cakkavāḷa*, there is a Lokanta hell. Each Lokanta hell is 8,000 *yojana* wide, and its depth is so great that it cannot be measured. It is a deep, egg-shaped pit where neither the bottom of the water underneath it, nor the ceiling above it can be found. The water that supports the earth serves as the floor of what is known as the Lokanta hell. Above it there is a passage that extends upward all the way to the *brahma* world; just above the Lokanta hell there are no divine abodes. Within the Lokanta hell it is completely dark, and for the beings who are born there, it is as if they had shut their eyes on a dark moon night. When the stars, the moon, and the sun shine, and enable the beings in the four lands to see places everywhere, they cannot shine and reveal places in the Lokanta hell.[25] The reason is that the moon and the sun that provide the light and shine for the people in the four lands, shine in the space at the level of the top of the Yugandhara mountain range; and therefore they shine only within the Cakkavāḷa wall. The Lokanta hell is located outside the Cakkavāḷa wall; it is in between the outer sides of our Cakkavāḷa wall and the outer sides of the wall of the other *cakkavāḷa*. Therefore places within it cannot be seen. This results from the fact that the sun and the moon cannot shine there, because the top of the Cakkavāḷa wall is higher than the top of the Yugandhara mountain range which is at the same level as the path in which the sun and the moon shine.

Whenever a Bodhisatta comes down to be born in order to attain the Enlightenment that brings Omniscience—when he descends to take rebirth in his mother's womb, when he is born from his mother's womb, when a Buddha attains Omniscience, when a Buddha preaches the sermon that sets in motion the Wheel of Dhamma, and when a Buddha enters into Nibbāna—at the time of each of these five occasions, the interior of the Lokanta hell can actually be seen; the beings who are born in this hell can see one another, and these beings think as follows: "I thought that I was the only one who had come to

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[25]These are the four lands or continents of a *cakkavāḷa* within the realm of men. For a discussion of them that relates specifically to the process through which the sun gives them light, see Chapter 9.

live here. I did not know that many other beings have come to stay in this terrible hell just as I have come myself." When they see each other in that way, it does not last long; it lasts only the split second taken by a snap of the fingers or a flash of lightning. When this split second occurs the beings say "What? What?" but after they have said that, it becomes as dark as it was before. When the Lord Buddha preaches the first sermon that sets in motion the Wheel of the Dhamma, it stays light a little longer than at any other time; that is, the light lingers on and disappears more slowly.

Those who have harmed their parents, who have harmed monks and *brahmin* teachers who have kept the precepts, and who have caused monks to quarrel are born in the Lokanta hell when they die. Their bodies are huge, and they are 6,000 *wa* tall. Their fingernails and toenails are webbed like those of bats; they are as big and as long as is appropriate for the size of their bodies; and they are very sharp. Whenever they grasp on, they remain attached. They grasp onto the Cakkavāḷa wall tightly with their nails and hang their bodies down in the manner of bats. When they are very hungry they fly back and forth to find food. When their hands touch, one thinks that he is about to eat, and grabs the other in order to eat; the other one understands that he has something to eat; then both grab each other and eat. Each of them pounces upon and seizes the other; they hold each other tightly with both hands, and both fall into the water that supports the earth. When they fall it is like large fruits falling into that water. Since from the very beginning when the world was first established, the sun has never touched there, it is extremely cold. At the moment they fall into the water, their bodies disintegrate and fall apart completely like feces that fall into the water. They die suddenly, but become themselves again and climb up and hang onto the outside of the *cakkavāḷa* wall just as they had done before. They die and are reborn in this way over and over again. They endure suffering and anguish for a long time that lasts for a *kappa*, which extends from the time of one Buddha to the time of the next.

Beings who are born in the great hell of suffering without respite endure suffering and anguish for a very long time that is over only after a *kappa* is completed. About how long is one *kappa*? It cannot

be counted in terms of years and months; we can only suggest the amount of time that is involved by giving a simile. There is a mountain that is one *yojana* high and has a circumference of three *yojana*, and once every hundred years the mountain is wiped with a celestial cloth as soft as smoke; when the mountain has become worn down so that it is level with the rest of the ground, then it can be said that one *kappa* is over.

Some people ask, "How can those who commit the five evil deeds that bring immediate retribution and fall into the great hell of suffering without respite always remain there for an entire *kappa* as the tradition has said; how can this happen when the deed is committed when three parts of the *kappa* are past? Then there will be only one fourth of a *kappa* before the great fire will come, and the *kappa* will be consumed."[26] The one who answered said the following: "Those who fall into the great hell of suffering without respite, whose time of one *kappa* has not been completed as has been described, cannot be burned even if the fire that burns a *kappa* should come." How can this be? Whenever the fire that consumes the *kappa* burns and reaches the great hell of suffering without respite, there is a wind that is the evil deeds of the beings who are in that hell. This wind blows and takes those beings away and places them in a great hell of suffering without respite in another *cakkavāḷa* where the fire does not reach. The wind blows them very swiftly. To draw a comparison, it is like a bird sitting on a tall tree, no matter how high it is. When the bird flies away from that tree, as long as the shadow of the bird is seen on the ground, it is seen at the same moment; no one knows whether the shadow appears before or after. Thus it is similar to this when a person leaves the hell of suffering without respite in the *cakkavāḷa* that is being destroyed by fire, and goes to live in the hell

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[26]The five evil deeds that bring immediate retribution are sometimes taken to be those that involve the breaking of the five basic precepts, that is killing, stealing, lying, the commission of sexual misdeeds, and the drinking of intoxicating liquors. Sometimes, however, they are considered to be five of six abhithāna which include killing one's own mother, killing one's own father, killing a fully perfected saint, causing a schism in the Sangha, wounding a Buddha, and following other teachers. In this context it is the latter referents that are almost certainly involved.

of suffering without respite in another *cakkavāḷa* that is not reached by the fire. Those hell beings must endure there as long as their *kappa* of suffering is not over, as has been stated.

Which evil deeds cause one to be burned in the hell of suffering without respite? The evil deeds of the monk Devadatta cause it.[27]

The distance from where we are to the underworld of Yama is 150 *yojana* and it is 1,000 *yojana* from there to the hell of suffering without respite. The layer of air that touches the earth is one *yojana* thick. The earth on which we live is 10,000 *yojana* wide and 240,000 *yojana* thick. The water that supports the earth is 480,000 *yojana* deep. The layer of air that supports the water and the earth, and prevents it from sinking or quaking, is 960,000 *yojana* thick. All the hells are located beneath the surface of the earth on which we live.

Here ends the brief account of the beings born in hell, which constitutes chapter one.

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[27]Devadatta was the cousin of the Buddha who, according to the tradition, turned against the Buddha, tried to cause him injury, and caused a division in the Sangha. A full text (The Devadatta Sutta) is devoted to his evil deeds and to the suffering that he has had to endure as a result.

CHAPTER 2

The Realm of the Animals[1]

THE BEINGS THAT are born in the realm of the animals are sometimes born from an egg, sometimes from a womb, sometimes from moisture, and sometimes they are born spontaneously. They are called animals, and among them are *garuḍa*, *nāga*, lions, elephants, horses, oxen, buffalo, wild deer, and the rest and ducks, swans, chickens, and birds.[2] These animals, whether they are without feet, are two footed, or four footed, or have many feet, generally walk around with their chests turned downward. These beings are found in the hell called the realm of the animals.[3] Those beings who are animals have three kinds of quickness; one is called the sense for sensual desire, another is called the sense for food, and another is called the sense for death. What is called the sense for sensual desire involves quickness in sensual defilement; what is called the sense for food involves quickness with food if it is available; what is called the sense for death means that they are quick to die, which is to say that their lives are short. They are always weak because of these three kinds of quickness.

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[1]The order in which the various "destinies" have been presented has varied during the course of the Buddhist tradition. For a discussion of the variations and their significance see Paul Mus, *La Lumière sur les Six Voies* (Paris: Institut d'ethnologie, 1936), pp. 153–83.

[2]*Garuḍa* are large mythical birds gifted with great power and strength. Nāga are large mythical serpents classically considered to be enemies of the *garuḍa*.

[3]Here, as in other places, Phya Lithai uses the term *hell* in a general sense that encompasses realms of suffering outside the one realm to which the name is most specifically applied.

Animals generally do not have much of a sense for the Dhamma, which means that they do not recognize merit and Dhamma; however, there are a few very exceptional animals that do know merit and Dhamma. Animals do not trade for a living, nor do they till the land for a living. Some eat vines, and the leaves that are found on vines and trees; some eat their own friends; some eat those who are not as strong as they are. The weak deer are afraid and run and hide themselves, but if they are overtaken they are eaten. Animals kill living things for food in order to survive. When they die they are generally reborn in one of the four realms of loss and woe; it is very rare that animals are reborn in heaven.

Those that walk around and turn their chests downward are evil, except for one kind that is good, and that is the lion. There are four kinds of lions: one is the grass lion, another is the black lion, another is the yellow lion, and another is the maned lion. The body of a grass lion is grey like the wings of a dove, and he eats only grass for food. The body of a black lion is as black as a black cow, and he also eats grass for food. The body of a yellow lion is yellow like the leaves, and he eats meat for food. The body of a maned lion has red lips and the tips of his four paws are red as if they had been painted with a mixture of sticlac solution and vermillion pigment. His mouth and stomach are red in the same way, and there is a red stripe from his head on to his back and down toward his legs. His red mouth and back, along with the waistline, are as beautiful as if they had been purposely painted. His body has a mane that is so soft and delicate that it looks as if a cloth worth a hundred thousand *tamlŭng* of gold had been draped over him.[4] The white part of his body is very white and beautiful; it is like a newly polished conch shell.

Whenever a maned lion leaves the cave where he dwells, which can be either gold, silver, or jeweled, he stands on a yellow rock that shines like gold. He places his two hind paws and then places his two front paws. He preens the hair on his back and again places his two front paws. He rears back on his haunches, raises his body up, and

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[4]A *tamlŭng* is worth *about* 4 baht or 20 cents. Therefore a hundred thousand *tamlŭng* equals approximately 400,000 baht or 20,000 dollars.

lets out a roar like the thunder. He shakes and fluffs his hair, walks elegantly along, and dashes back and forth like a young calf dashes. When the maned lion walks back and forth it is a very beautiful sight; it is like a strong person using his strength to hold and swing a fiery piece of wood on a dark night when there is no moon. While walking back and forth, he gives out three powerful roars that are heard for three *yojana*. Wherever the noise reaches and wherever the two-footed and four-footed animals are, they are afraid and their bodies shake. They are frightened, feel faint, and lose consciousness, and they all run away from that place; the animals who live in the water dive below to the bottom of the water and moan. When the strong male elephants who are in the forest hear the roar they are afraid, and in the midst of the forest they let out a sound signifying defeat. If there are any brave trained elephants tethered with heavy iron chains, when they hear the roar of the maned lion, they are so panic-stricken that it seems as if their chains are about to break, they pass feces and urine, and finally they all break loose and flee. Only other maned lions like themselves, gem horses from the family called Valāhaka, and beings with great merit who are Bodhisatta or fully perfected saints whose mind has been freed from the intoxicants can listen to the roar of the maned lion.

The maned lion, standing on the ground where he is playing can leap to the left and to the right as far as a bull's roar can be heard. When he leaps upward he sometimes goes seven times as far as a bull's roar can be heard. When he leaps forward on the level ground he can go sixteen or sometimes even twenty times as far as a bull's roar can be heard. When he is on a bank above a river, or on a hill, and leaps downward he can go as far as sixty *yojana*, and sometimes as far as eighty *yojana*. When he is leaping through the air and sees a tree spread out in front of him, he veers to the left or to the right as far as a bull's roar can be heard. When he stops at a certain place, he gives out three powerful roars. After the roaring has ceased, he leaps forward for a distance of three *yojana*. When he leaps he goes so swiftly that the wind he creates makes a great noise. When he stops, he stands and listens, and because he was so swift he hears the noise afterwards. Such is the description of the great strength of the maned

lion; among the four-footed, with the exception of the gem elephant, none can move through the air more swiftly than a maned lion.

There are ten families of gem elephants: the Kālāvaka family, the Gaṅgeyya family, the Paṇḍala family, the Tampa family, the Maṅgala family, the Gandha family, the Piṅgala family, the Hema family, the Uposatha family, and the Chaddanta family. These elephants generally live in golden caves, are big and beautiful, and are covered with decorations.

Among the animals with no feet there are seven great fish. One is called Timi, which is 200 *yojana* long; another is called Timiṅgala which is 300 *yojana* long; another is called Timirapiṅgala which is 500 *yojana* long; another is called Ānanda; another is called Timinda, another is called Ajjhobāra,[5] and still another is called Mahātimira. Each of the last four fish is 1,000 *yojana* long. Whenever the one named Timirapiṅgala, which is 500 *yojana* long, lifts his left or right fin, the end of his tail or head, the water in the ocean is agitated; it makes foam like a pot of boiling curry and extends for 400 *yojana*. Whenever he lifts both fins, moves his head, and swishes his tail while he plays in the water, it shakes the earth and makes waves that extend for 700 *yojana*, and sometimes for 800 *yojana*. Such is the great strength of the fish called Timirapiṅgala; and the last four fish are even larger and more powerful than he.

Animals like the *garuḍa* kings are similar to the other animals, but the food they eat and the places where they dwell are like those of the *devatā* in heaven. They have influence and are quite powerful and majestic; and like the *devatā* in heaven they know basic principles, and understand the signs that indicate what will happen in the future. Therefore they are called those whose birth is similar to the *devatā*.

At the foot of the royal Sumeru mountain is a large lake called Simbali Lake; it is 500 *yojana* wide and is surrounded by kapok woods. The tops of the kapok trees are at the same level and thus look as if they had been planted; they are delightfully green and beautiful. There is a large kapok tree as large as the Jambu tree in

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[5]In the Pitoon edition this name is given as Ajjhanāroha.

our Jambu continent.[6] The trees are large and grow thickly around the pond, and on the bank is the dwelling place of the *garuḍa*. None of the other birds can compare with the *garuḍa*. The one that is the king of them all measures 150 *yojana* around; the feathers on his left and right wings are 150 *yojana* long, his tail is 60 *yojana* long, his neck is 30 *yojana* long, his beak is 9 *yojana* long, and his two claws are both 12 *yojana* long. When this *garuḍa* fully spreads his wings in order to fly, he measures 700 *yojana* across, and when he spreads them to their fullest possible extent he measures 800 *yojana* across. The body of the *garuḍa* is large and is therefore very strong.

Whenever a *garuḍa* snatches a *nāga* from the middle of the ocean, the splash extends for 100 *yojana* in every direction. He grasps the tail of the *nāga* tightly in his talons, flies away through the air leaving its head dangling down below, and takes it to his dwelling place where he eats it. The *garuḍa* king only takes and eats *nāga* that are equal to himself; he does not take any that are inferior or superior. A kingly *garuḍa* that is born from an egg or the womb cannot take a *nāga* that is born from moisture or born instantaneously because such *nāga* are better than he. *Garuḍa* may be born in any one of the four modes of birth.

After the great fire consumed the *kappa* and the new earth was established, everything was not established the same as it had been. There had been empty areas, some of which were 300 *yojana* wide and 300 *yojana* high, some of which were 500 *yojana* wide and 500 *yojana* high, and some of which were 700 *yojana* wide and 700 *yojana* high; but in the new *kappa* these places became one stretch of plain, all at the same level. This plain is as glittering, as white, and as beautiful as a plate made of pure silver. Growing over it is shiny green Bermuda grass, which is the same everywhere, three or four finger lengths high, and beautifully green like a plate made of the gems called cat's eye. Such is the glory that you can see over the entire land; it is like that everywhere. There are several lakes that are generally filled with the five kinds of lotus, and this makes a very

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[6]A description of this Jambu tree is given in Chapter 9.

beautiful sight. There are trees, with beautiful trunks completely undamaged by insects or diseases, that bear fruit and flowers and are beautiful and wondrous to behold. There are vines, some of which have red flowers, some white flowers, and some yellow flowers, so that the place is gloriously pretty, just as if someone had decorated it. This place is called the native land of the *nāga* and is the dwelling place of *nāga*. In this place there are gem castles and silver and gold castles that are very beautiful, as well as some vacant areas and some areas where nothing lives.

There is a hollow, empty area under the Himavanta mountain range that is 500 *yojana* wide and is a city where a kind of *nāga* dwells.[7] The ground there is made of the seven kinds of gems, and is as pretty as that in the heaven of the thirty-three *devatā*, which is the abode of Indra. There are several large lakes spread throughout this land where the *nāga* live, and they are always playing. The water is beautifully clear and smooth, like a large piece of glass that has been polished several times, and the banks of the lakes are very smooth. Where the *nāga* always bathe and play there are large fish chasing and biting smaller fish. Patches of water lettuce and the five kinds of lotus bloom wondrously all about. The royal lotus are as large as a cart wheel; when the water ripples they move about and look very beautiful, just as if they had been made for decoration.

When a *nāgī* of one particular kind that lives in the ocean is pregnant and approaches her time of delivery she thinks to herself, "If I give birth to my baby in the midst of this ocean, the ocean's waves will be too high.[8] Moreover, there are birds, and the winds generated by the wings of the *garuḍa* also make waves." The very pregnant *nāgī* then dives under the water and swims into one of the five large rivers that flow into the great ocean—that is the Ganga, the Yamuna, the Aciravati, the Sarabhu, or the Mahi. The pregnant

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[7]The Himavanta mountain range, which is in the northern reaches of the Jambu continent, is located and described in Chapter 9.

[8]A *nāgī* is a female *nāga*. The account of the *nāgī* and her offspring is clearly related to the monsoons and the movement of the waters.

nāgī then dives under the water and swims up this river until she reaches the large forest called the Himavanta where there are golden caves into which the *garuḍa* do not reach. In that place the *nāgī* gives birth to her baby, and raises him.

When the baby is strong she takes him to a place where the water is as deep as her shins. There she teaches the baby to swim, and after that she gradually takes him into the deeper water. When she sees that the baby has grown large and can swim skillfully, she leads him out to a large river where she has him swim back and forth several times. When the baby can cross quickly, the *nāgī* creates a great rainfall that continues until it floods the Himavanta forest so that it comes to have as much water as the ocean. She then creates a golden castle decorated with the seven gems that are extremely bright and beautiful; inside the castle there are decorations, things to eat, and things to use, all of which are celestial like those in the abodes of the *devatā* in heaven. The *nāgī* lifts her son and places him in the castle; and she then floats the castle down the water until it reaches the ocean where it is 1,000 *wa* deep. There she dives down, taking her child and the castle with her, and goes to live under the ocean.

There are two kinds of *nāga*; one kind is called the *nāga* born on dry ground, and the other kind is called the *nāga* born in the water. The *nāga* born on dry ground can transform themselves only on the dry ground, and they cannot transform themselves in the water. The *nāga* born in the water can transform themselves only in the water, and cannot transform themselves on the ground. In the place where the *nāga* are born, die, sleep, associate with one another, and shed their skin—in these places and wherever they live, they cannot transform themselves and become other kinds of beings; but if they are going to go to other places, they can transform themselves to become other kinds of beings. If they want to transform themselves so that they become as beautiful as the *devatā*, they can do so. If the *nāgī* want to transform themselves so that they become as pretty as female *devatā* or celestial nymphs, they can do so. When the *nāga* want to hunt for a certain kind of animal for their food, to make it easy to find their prey, they generally transform themselves, become that kind of animal, and then come up to this land to hunt for their food.

Sometimes they become the snakes called *sai* or *krasa*; sometimes they take the form of a cobra, or greenpit viper, or other kinds of snake; and sometimes they take the form of other kinds of animals. They hunt for food because they are born as animals. The distance downward from our land to the land of the *nāga*, which is called the realm of the animals, is one *yojana* or 8,000 *wa*.

There are also a great number of kingly swans who live either in Mount Gijjhakūta, in golden caves, in castles with other birds, or with the other animals in the Himavanta forest. And in addition there are animals that live in homes and towns, like ducks and chickens that people keep for food, and also birds and dogs.

Garuḍa eat *nāga* and *nāga* eat ordinary frogs and very small green frogs. The ordinary frogs and the small green frogs eat insects and caterpillars. Some animals eat other animals that are smaller than they. Sometimes when large, striped tigresses and yellow tigresses who are raising cubs go out to hunt for food, they become famished and cannot bear it. They see their cubs lovingly coming to them to be nursed, but do not love them at all; because they are very hungry and cannot bear it, they eat their own cubs.

Some animals are outside the bodies of other animals, but some are inside. Some kinds are in foul places and nourish themselves there, but when the foulness is used up, they die in that foul place. Some live inside our stomachs and reproduce eight times. There are also other kinds of worms that multiply and die in our stomachs and in the stomachs of other beings that are larger than those of human beings. In these stomachs there are feces, and it is there that they live. In addition to these, there are many other kinds of worms that live in people's stomachs.

Some kinds of animals have hair, nails, skin, flesh, sinew, bone, horn, and tusks that make them suitable for people's use. The beings called animals, though they do not have any fault, are hunted down, killed, stabbed, and beaten for the benefit of others. Some kinds like oxen, water buffalo, elephants, and horses submit to people and are used by them. They suffer greatly and never have a chance to rest. Even when they are hungry for grass or thirsty for water and want to stop to eat, they are scolded, beaten, and forced to continue.

Here ends the brief account of those beings who are born in the realm of the animals, which constitutes chapter two.

CHAPTER 3

The Realm of the Suffering Ghosts

BEINGS WHO ARE born in the realm of the suffering ghosts take all four modes of birth. There are such suffering ghosts who dwell around the city of Rājagaha.[1] Outside the city of Rājagaha there is a place where the suffering ghosts live, which is called the *yama* world of the suffering ghosts. As for these suffering ghosts themselves, they are called the suffering ghosts of the *yama* world.

There are many different groups of suffering ghosts. One kind of suffering ghosts live in the middle of the ocean; one kind live on the top of the mountains; and one kind live in the mountains. One of these three kinds of suffering ghosts are called those who are reborn as a result of the three causes.[2] Another kind do very well; they have gem castles surrounded by gem walls that are in turn surrounded by moats; and all of these are very beautiful. Another kind of suffering ghosts have elephants, horses, slaves, and men; they have vehicles and gold palanquins that enable them to go travelling by air. However no matter how splendid and well off they are, they are not equal to the *devatā* in heaven.

One group of suffering ghosts remain in that condition for a long period of time. One kind are in that condition during the period of the waning moon, but during the period of the waxing moon they become *devatā*. Another kind are suffering ghosts during the period of the waxing moon, but become *devatā* during the period of the waning

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[1]Rājagaha was the capital of Magadha during the time of the Buddha.
[2]These three causes are greed, anger, and delusion.

moon. Still another kind remain suffering ghosts for a very long time, which extends through the period from the coming of one Buddha to the coming of the next Buddha.

One kind of suffering ghosts, namely those who are reborn as a result of the three causes, know the Dhamma presented in the four noble truths.[3] Another kind of suffering ghost live hidden in the great trees. Another kind of suffering ghosts live down in the plains and eat awful food. Another kind of suffering ghosts have celestial castles and eat food like that of the *devatā*. One kind of *phi su'a* live in trees and eat rice for food; and the kind of *phi su'a* reborn as a result of the three causes also know the Dhamma presented in the four noble truths.[4] The *phi* which live in the land, which are called *pisāca*, hide themselves, and when they are behind a tree, or even behind a small root, people cannot see them.[5]

When suffering ghosts and *phi su'a* die they become black ants, antipedes, scorpions, or small flying insects called *mao*; sometimes they become grasshoppers and worms; sometimes they become deer, small owls, tailor birds, and paddy birds; and sometimes they become wild deer—when they die this is what happens to them every time. One kind of suffering ghosts live to be 100 years old; another kind live to be 1,000 years old; and still another kind live through the entire time from the coming of one Buddha to the coming of the next Buddha.

Not even a single grain of rice or drop of water enters the mouth or throat of a suffering ghost. One kind of suffering ghosts have a huge body but a mouth as small as the eye of a needle. Another kind of suffering ghosts are very thin because there is no food to eat. They are so thin that you cannot scrape off a bit of flesh or squeeze a drop of

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[3]The four noble truths are the truths about the nature of suffering, the cause of suffering, the possibility of the cessation of suffering, and the path that leads to the cessation of suffering.

[4]The *phi su'a* are indigenous Thai spirits often associated with the *yakkha* of the Indian tradition. Here Phya Litha places them in the traditional Theravāda category of suffering ghosts.

[5]The *pisāca* are a kind of spirit or demon mentioned in the classical Pali tradition. ed.

blood out of them. They have only bones and outside skin that covers the bones. The skin of their stomachs is wrinkled and touches their backbones. Their eyes are deep and hollow, and look as if they had been taken out. Their hair is messy and hangs down so that it covers their mouths. They do not have even a worthless or tiny piece of cloth to cover their bodies, so generally they are naked throughout their entire lives, and their bodies have an extremely revolting and ugly odor. They are always greatly troubled in both body and mind; they cry and moan all the time, because they are desperately hungry for food.

These suffering ghosts do not have a bit of strength, so they just lie there on their backs. While they are lying there it seems to them that they hear someone calling to them, "Come, eat some rice and drink some water." They hear this voice and understand that there is rice and water available. They try to get up to go there, but they do not have any strength. They urge one another to get up, but instead they collapse all over the place; some fall on their stomachs, some on their backs. They suffer that way for a long period of time. They fall on top of one another and fall this way and that way; but they still struggle to get up. They hear this call, not just once, but for a thousand years. As long as they live, the call continues to ring out in their ears. When they are able to get up they put both of their hands on their heads. They go quickly with joy and happiness to the place where the call is coming from; they rush to that place and rush around to find where the food and water are, but they cannot find any. They cry loudly and are terribly distressed; they fall and lie there on the ground. When the suffering ghosts rush around like this, they cover a great distance.

These suffering ghosts, when they were human, were envious. They could not stand those who had possessions, and they looked down on those who did not. They saw that others had property, and they wanted it; so they thought up devious means in order to take that property for themselves. They were miserly and never gave alms; and when they saw that others were about to give alms they stopped them so they were unable to give alms. They cheated and took the property of the monks for their own benefit. Each person who is like this, when

he dies, becomes a suffering ghost and lives in an awful place such as this.

One kind of suffering ghosts have bodies like those of the great *brahma* and are as pretty as gold, but have mouths like those of a pig. They are terribly starved and cannot find anything to eat. Why do they have bodies as pretty as gold? Because formerly they were ordained in the order of nuns, and observed the pure precepts. They have mouths like pigs because they insulted and spoke ill of their teachers and of the monks who kept the precepts. Another kind of suffering ghosts have bodies pretty as gold, but their mouths have a hideous odor and are full of breeding worms that gnaw at their mouths and eat holes in their faces. Their bodies are like gold because formerly they had kept the precepts; but their mouths have a hideous odor and are gnawed and eaten by worms because at one time they criticized the monks and incited quarrels between them.

One kind of female suffering ghosts are generally naked and have a strong and revolting odor coming from every part of their bodies.There are lots of flies swarming all over them and eating them, making holes in their bodies. Their bodies are very skinny and have hardly any flesh; there is only sinew and skin to cover their bones. These suffering ghosts are terribly starved and cannot find even a little bit to eat. Each time these suffering ghosts give birth, they give birth to seven babies; they then eat the flesh of their own babies but still they are not filled up. They give birth to seven more babies and eat the flesh of these also, but still they are not filled up. The reason they eat their own babies is that they are so terribly starved that they cannot bear it. These suffering ghosts, while they were human, gave medicine to pregnant women to eat in order to get rid of the babies in their wombs. Then they denied it and swore as follows: "If I gave medicine to anyone to eat in order to get rid of a baby, may I become a suffering ghost with a revolting body odor, with flies continuously swarming around me and eating, boring holes in my body; may I give birth to seven babies each morning and seven each evening; may I eat the flesh of my own babies every day, and may this never end." As a result of giving medicine to the pregnant women to eat in order to get rid of the babies in their wombs, and swearing in this way,

they are naked, have flies swarming over their bodies, are so skinny that there is no flesh to be found, and pick and eat the flesh of their own babies, fourteen of them each day.

Another kind of female suffering ghosts are generally naked and ugly from head to toe, and are in great distress. When they see rice and water appear in front of them they reach for it in order to eat it, but suddenly the rice and water become feces, blood, and pus. They see cloth appear in front of them, but when they take it and cover themselves, it becomes a fiery red iron sheet that burns their bodies. These suffering ghosts, while they were alive, were angry at their husbands when they gave rice, water, and clothes as alms for the monks, and they cursed them saying, "Whatever you make merit with, whether it be rice, water, or cloth, may they become feces, and blood, and pus for you to eat, and may the cloth become fiery red iron that will burn you everywhere." Because of the effect of their evil deeds in scolding and cursing their husbands in that way, they became this kind of suffering ghost.

Another kind of suffering ghosts have bodies as large and as tall as the trunks of palm trees. Their hair is rough and coarse, their bodies have a horribly revolting odor, and over all of their bodies there is not a single good spot. They are terribly starved since not even one tiny grain of rice or one tiny drop of water ever enters their stomachs. In their former lives these suffering ghosts were terrible misers. They never made merit by giving alms, and when they saw anybody else making merit by giving alms, they stopped them from doing it. As a result of being miserly and not making merit by giving alms as mentioned, they became suffering ghosts who are made to endure terrible starvation because they are unable to find any food to eat. This is because of their evil deeds and the effects of the bad deeds that they have done.

Another kind of suffering ghosts continuously use both hands to scoop up flaming atrophied rice and throw it on their own heads. In their former lives these suffering ghosts had mixed atrophied rice with good rice, and had deceived other people when they sold the rice to them. As a result of their evil deeds, they scoop the flaming atrophied rice with their hands and throw it on their heads. It continu-

ously flames up and burns their heads; because of the effect of the evil deeds they have done, they suffer in this way, and do so continuously.

Another kind of suffering ghosts hit their heads continuously with fiery red iron clubs. In their former lives these suffering ghosts had hit their parents on the head with their hands, a stick, or a rope. Because of the effect of their evil deeds in beating their parents on the head, they continuously pound their own heads with fiery red iron clubs. This is because of the effect of their own evil deeds.

Another kind of suffering ghosts are terribly starved. They see food and drink that appears to be sweet and delicious, and they reach for it, in order to eat it. However, when they eat, it becomes dirty feces, is rotten and full of worms, and smells badly. This goes on continuously because of the effects of their own evil deeds. Way back in former times, when someone came to them and begged for rice, they lied and said that they did not have any. When the person persisted they refused to give any, and swore as follows: "If I have any rice and am lying to you when I say that I don't have any, may I eat dirty feces mixed with rotting things that are filled with worms and have an awful smell." Because of the effect of their evil deeds of lying and swearing to others that they had no rice, they became suffering ghosts when they died, and must continuously suffer by eating dirty feces mixed with things that are rotten, full of worms, and have an awful smell. This is because of the evil deeds they did by lying and swearing falsely.

There are other female suffering ghosts who generally have great long fingernails that are as sharp as very sharp knives and scrape their flesh and skin so that they can eat it. In their former lives these suffering ghosts stole portions of meat that belonged to others and ate it. When the owner asked if they had done so, they denied that they had taken it, and then swore as follows: "If I have really stolen and eaten your portion, may I use my fingernails to scrape and eat my own flesh and skin." When they die they become suffering ghosts who continuously use their fingernails to scrape and eat their own flesh and skin. This is the result of the evil deeds of stealing the things of others, and of swearing falsely to make others believe them.

There is another kind of suffering ghosts that are shot at, beaten, scolded, killed, and stabbed during the daytime. Dogs as large as fully grown elephants chase them in order to bite them and eat their flesh; and thus they are made to suffer continuously. But at night they become *devatā*, the female *devatā* attend and please them, and they enjoy luxuries of superb quality like those of the *devatā*. This happens every day and month until the effect of their evil deeds is exhausted. In their former lives these suffering ghosts were hunters who hunted deer in the forest in the daytime, and kept the moral precepts at night. Because of the effects of their evil deeds in killing deer during the daytime, others kill them, beat them, throw weapons at them and stab them, and dogs as large as elephants chase them in order to bite them and eat their flesh. Because these suffering ghosts did evil deeds in the daytime, they must suffer in the daytime. Because of the effect of the merit they earned by keeping the precepts at night they become *devatā*, and have female *devatā* who attend and please them. Every night they enjoy the celestial luxuries that they have gained by doing good deeds, and that are the result of the merit they earned by keeping the precepts.

Another kind of suffering ghosts have abodes like those of the *devatā*, decorated with silver, gold, and gems. Their adornments are covered with the seven gems, and they are surrounded with ten thousand female *devatā* who are their attendants. Such suffering ghosts are terribly destitute; because they cannot find anything to eat, they use their fingernails, which are as sharp as very sharp knives, to scrape and scratch their flesh and skin because they must eat these instead of food. In their former lives these suffering ghosts were governors who, while judging the affairs of the people, generally took bribes from them. Those who were right they said were wrong, and those who were wrong they said were right; thus they did not act in accordance with justice. On one occasion, when it came to the day especially set aside for moral observances, the king who was the lord of a particular city was observing the eight precepts,[6] and each of his

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[6]The "days especially set aside for moral observances" are called Uposatha days and

noblemen and officials were also observing the precepts along with the king who was the lord and ruler of that city. However, there was a particular governor who did not observe the precepts and was participating in the audience with the king only because he, like all the other subjects, had been forced to do so. The king asked him, "Are you observing the precepts or aren't you?" The governor, though he was not observing the precepts, was ashamed to admit it in front of other people, and therefore told the king, "I am observing the precepts." There was a friend who was there beside him who knew his mind and knew that he was not concerned with keeping the precepts, making merit, or practicing Dhamma. This friend therefore quietly asked him, "My friend, are you really observing the precepts?" The governor answered his friend truthfully saying, "I am not observing the precepts, but if I had admitted that I am not observing the precepts I would have been humiliated in front of the others. Therefore I lied and said that I was observing the precepts." His friend then said to him, "If that is so, from now on, whether in the evening or at night, do not eat your regular meal. Abstain from eating your regular meal until morning comes, and then you can eat it. Thus you will acquire merit. For another thing, you have already told the king that you are observing the precepts with the others, so if you don't do it they will say to you that you lied to the king." The governor received and agreed with his friend's advice, and during that day he abstained from eating his regular meal. When he went to bed that night—because he had abstained from his regular meal which he had never done before—he had an attack, and in the middle of the night he died. Because of the effect of the evil deeds he had done when he was governor—taking bribes and not judging affairs in accordance with the way of Dhamma—he became a suffering ghost

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are the first, eight, fifteenth, and twenty-third days of the lunar month. The eight precepts that pious Buddhist laymen are expected to observe with special concern on the *uposatha* days are the five that are most basic (refraining from killing, stealing, lying, promiscuous sexual activity, and intoxicants) plus three others, which are abstaining from eating untimely meals (this precept, which is usually interpreted to mean not eating after noon, is the one highlighted in the following discussion), avoiding frivolous amusements, and not using a high seat or bed.

who is extremely and terribly destitute. Since he cannot find even a bit of food to eat, he generally uses his fingernails, which are as sharp as very sharp knives, to slice and scrape his own flesh, and he does it continuously. But because of the effect of the merit he earned because he listened to his friend's advice and observed the precepts by abstaining from his regular meal, which brought about his death as has been described, he gained a celestial abode, bodily ornaments covered with the seven gems, and ten thousand female *devatā* to be his attendants. All this was gained from the merit he earned by observing the precepts.

Another kind of suffering ghosts generally eat phlegm, vomit, saliva, bodily slough, rotten water, pus, and dirty feces that are disgusting and have a revolting odor. These suffering ghosts in their previous lives generally made offerings of leftover rice, water, and food to monks who observed the precepts. When they died, because of the effect of the evil deeds they committed by offering leftover rice, water, and food to the monks to eat, these persons became suffering ghosts who eat only phlegm, vomit, saliva, bodily scales, rotten water, pus, and dirty feces that are disgusting and have a revolting odor. All of this is because of the effect of their evil deeds.

Another kind of suffering ghosts generally eat only rotten pus, and rotting and bloated dogs that people have dumped in a deserted burial ground. These suffering ghosts, in their former lives, took the meat of elephants, dogs, and other animals—either those with claws or those without claws—which, according to the law the Buddha laid down, the monks could not eat, and offered it to the monks to eat without telling them. When they died, because they had deceived the monks concerning their food, they became this kind of suffering ghost. Because of the effect of the evil deeds they committed by deceiving the monks so that their minds were deluded, they have to eat only blood, pus, rotten and bloated dogs at all times. All of this is because of the effect of the evil deeds which they committed by deceiving the monks regarding their food in the way that has been described.

Another kind of suffering ghosts have flames that shoot out from their chests, tongues, and mouths and then spread and burn their entire

bodies. These suffering ghosts in their former lives scolded and insulted the monks, and also lied to the monks and elders who observed the precepts, using words that concealed the truth. When they died they became suffering ghosts because of the evil deeds they had committed by scolding, insulting, and saying false things about them, and by concealing the truth from those who observed the precepts. Therefore the flames shoot out from their chests, mouths, and tongues and spread and burn their entire bodies at all times. And all of this is because of the effect of the evil deeds they committed in the way that has been described.

There is another kind of suffering ghosts that have a very bad time of it; they cannot find even a single drop of water to drink. These suffering ghosts are thirsty, and it is as if they are going to die. They rush to the left and to the right looking for water to drink. They see some water that is clear and beautiful to their eyes, but when they scoop up the water with their hands in order to drink it, the water turns into fire and burns their entire bodies. They roll themselves back and forth, and are in the throes of death for a long time. In former times this kind of suffering ghosts suppressed the poor without having any sympathy for them. When they saw things that belonged to others they wanted to have them for themselves, and when they saw the property of others they wanted to take it. Moreover, when others were without fault they accused them of having faults. When they died, they became suffering ghosts for a long period of time. Because of the effects of such evil deeds they committed in the process of suppressing the poor, and causing them agony and unhappiness, these suffering ghosts are very thin and have a very bad time of it; they cannot find anything to eat and are famished so that it is as if they are going to die. When they see that the water is clear and scoop it up to drink, it turns into fire, and burns their entire bodies. They then roll themselves around in that fire, and are in the throes of death for a very long time. And all of this is because of those evil deeds which they committed in the process of suppressing others.

Another kind of suffering ghosts generally have putrifying bodies and are very thin. These suffering ghots are hunch-backed, their hands are rotting, and their feet are in the process of decomposing. They

generally take fire and continuously surround and burn themselves with it. Their bodies are like logs rolling in the middle of a field; and they roll back and forth, suffering great anguish in that way for a long period of time. These suffering ghosts formerly surrounded a forest with fire and burned it down so that any animals who could not escape in time were burned to death by the spreading fire.

There is one kind of suffering ghosts that have bodies as large as mountains, hair made up of strands that are narrow, long, pointed, and very sharp, and huge fingernails and toenails that are very sharp, just like very sharp knives, lances, and swords. Whenever the nails or hairs hit against one another they make a loud sound like a clap of thunder, and a fire flames up and burns their entire bodies and cuts them everywhere; it is just as if thunder axes were chopping their entire bodies. Formerly these suffering ghosts were governors who did not arrange the affairs of their provinces correctly in accordance with the Dhamma. They allowed bribery and did not deal equitably. The work of those who did right, they said was wrong; and the work of those who did wrong, they said was right. When they died, because of the evil deeds that they had committed by not arranging affairs in accordance with the Dhamma, they became suffering ghosts who have bodies as large as mountains and hair, toenails, and fingernails that are large and long and sharp like very sharp knives, swords, and lances. Their hairs, toenails and fingernails, when they hit against one another, make a noise like a clap of thunder, flame up, and, with a shuddering motion, pierce their bodies continuously. All of this is because of the effect of the evil deeds that they committed by taking bribes and by not arranging the affairs of their land in accordance with the Dhamma.

Here ends the brief account of the beings who are born in the realm of the suffering ghosts, which constitutes chapter three.

CHAPTER 4

The Realm of the Asura

WHAT FOLLOWS IS an account of the beings who are born in the realm of the *asura*. The beings who are born in the realm of the *asura* generally take rebirth through any one of the four modes of birth. Some *asura* take birth from an egg, some from a womb, some from moisture, and some take birth spontaneously. As for these *asura*, there are two kinds; one kind is called the dark and deformed *asura*, the other kind is called the exalted *asura*. There are dark and deformed *asura* who have bodies one *gāvuta* tall;[1] if measured by *wa*, they are 2,000 *wa* tall. They have bodies that are so very thin that not even a tiny bit of flesh or blood can be found in them. Their bodies are like dry leaves. They have eyes as small as the eye of a crab situated at the top of their heads. Their mouths are tiny—as tiny as the eye of a needle—and are also situated at the top of their heads. When they see something and want to eat it, they must thrust their head down and point their feet upwards in order to be able to eat. Where they live they generally hold clubs, and chase and beat one another all the time. These dark and deformed *asura* are unable to find any happiness in their lives; they are the most miserable of all the *asura*.

As for the dark and deformed *asura*, there are two kinds; one kind is subject to much trouble, suffering, and despair as has been described. The other kind also have bodies one *gāvuta* tall, but they are differently formed. Their faces are ugly, their stomachs

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[1]One *gāvuta* is equivalent to 1/4 of a *yojana* or approximately 2 1/2 miles.

hang, and they have large lips. Their toenails and fingernails are oval in shape; their pupils are located at the very top of their eyes; their backs are broken; and their noses are crooked. They are reckless and have harsh faces; they always harbor anger in their hearts and are violent toward other dark and deformed *asura*. They have elephants, horses, slaves, and men that are brave; and they have an army equal to that of Indra. As for the dwelling place of the *asura*, they generally live under the Sumeru mountain.

There is a place called the land of the *asura* that is ten thousand *yojana* wide and is generally overlaid with gold plate that looks bright and very beautiful; and this place is the city where the *asura* kings live. The distance from where humans live down to the land of the *asura* is 84,000 *yojana*. There are four large cities in which these *asura* live, each of which has separate rulers, and there are two rulers in each. These cities have castles and palaces covered with gold and decorated with the seven gems. They have walls made of gold and decorated with gems the value of which cannot be counted. Along these walls there are 1,000 gates covered with valuable gems and decorated with gems. And there is a moat as wide as the length of the trunk of a palm tree. In the center of the city there is a golden lake in which there are four kinds of lotus blossoming very beautifully, as bright as gold. This place is decorated with the seven kinds of gems. The *asura* kings generally go down to it to play and have fun, just as if it was the Nandana lotus lake in the heaven of the thirty-three *devatā*. There are several smaller cities and a great number of large and small villages. Half of the *asura* country is covered by the water of the ocean.

In the midst of this land called the land of the *asura*, there is a tree that has been there since the beginning of the earth. The tree is as large as the Pāricchattaka tree in the heaven of the thirty-three *devatā*. The length of the tree from the root up to the main fork is forty *yojana*, and from the main fork up to the top is also forty *yojana*. The distance around the knots where the main branches divide is very great, being fifty *yojana* in each case. There are four slabs of stone under this *khæ foi* tree, one at each of the four car-

dinal points.[2] The plates are square, and each of their sides is three *yojana* long. Whenever there is a pleasant day or night the *asura* kings generally gather at that place to play, have fun, and enjoy themselves.

These *asura* have a very good life. They have castles and palaces generally made of silver and gold and decorated with the seven kinds of gems. Everything looks bright and very beautiful, though the brightness and the beauty is a little less than that in the heaven of the thirty-three *devatā*. The city in the east has two *asura* kings; one of these is named Vepacitti, and he is king of the *asura* who live in the direction of the Pubbavideha land.[3] The city in the south has two *asura* kings; one is named Sambara, and the other is named Suli, and they are the kings of the *asura* who live in the direction of the Jambu land.[4] In the west there are two *asura* kings; one is named Veroca, and the other is named Parikāsura, and they are the kings of the *asura* who live in the direction of the Aparagoyāna land.[5] The city in the north has two *asura* kings; one is called Brahmadatta and the other is called Rāhu, and they are the kings of the group of *asura* who live in the direction of the Uttarakuru land.

The *asura* king called Rāhu is the most powerful, the strongest, and the bravest of all the kings of the *asura*. He is larger than the *devatā* in the heavens.[6] He is 4,800 *yojana* tall; the distance around his head is 900 *yojana*; across his knees the distance is 1,200 *yojana* and each side measures 600 *yojana*; his forehead is 300 *yojana* wide;

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[2]The *khae foi* tree is a tree with small leaves and white flowers whose formal designation is *dolichandrone crispa*.

[3]This sentence obviously calls for the inclusion of the name of a second *asura* king. However, since we have not been able to locate the exact source of this passage, the name given to this second asura king is not certain, and therefore we have not attempted to emend the text.

[4]In this sentence we have assumed that the Thai "Asaphphara" refers to Sambara who, though he is sometimes identified in the tradition with Vepacitta, is often given a separate identity. Also it is probable that Suli is identical with the *asura* king who, in the classical tradition, is known as Subali or Bali.

[5]In this sentence we have assumed that the Thai "Werasun" refers to Veroca or Verocana who is a well-known figure in the classical tradition.

[6]That is, he is larger than the *devatā* in the lowest *devatā* heavens. According to the measurements given in Chapter 6, n. 21, there are many other *devatā* who are larger than he.

his nose is 300 *yojana* long; the distance between his eyebrows or his eyes is 50 *yojana*; the distance from one end of one of his eyebrows to the other end is 200 *yojana*; the distance from one end of one of his eyes to the other end is 200 *yojana*; the distance lengthwise across his mouth is 200 *yojana*; his mouth is 300 *yojana* deep; the distance across the palms of his hands is 200 *yojana*; and the hairs on his feet and hands are as long as 30 *yojana*.[7]

When it is the time of the full moon, and the moon is beautiful, or it is the time of the dark moon but the sun is bright, there are occasions on which Rāhu sees the beautiful moon and sun and has a desire to destroy them. When this happens, he climbs up to the top of Yugandhara mountain range and sits there waiting for the sun, which dwells in a castle situated on a golden carriage that has golden accessories and is decorated with a gem called sapphire and emits a thousand beautiful rays. The golden carriage is drawn through the air by one thousand horses from the Sindhava family, which circle around Mount Sumeru at the level of Yugandhara mountain range. The lord who is the moon dwells in a castle on a carriage made of the gem called *maṇiratana*. This carriage is drawn by 500 horses from the Sindhava family who move through the air 1 *yojana* beneath the path followed by the sun. They circle the royal Sumeru mountain and pass among myriads of stars and planets. When the sun and the moon travel to where Rāhu awaits them, he sometimes opens his mouth and suddenly seizes them with his mouth. Sometimes Rāhu covers them with his fingers, and sometimes he keeps them under his chin or his armpit. Whenever any of these things happen, the sun or the moon lose their glory; people say there is a seizing of the sun or a seizing of the moon.[8]

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[7]The phrase "across his knees the distance is 1,200 *yojana*" appears to be a substitution for the more traditional statement that his chest measures 1,200 *yojana* across (for references to a number of earlier texts see the Rāhu entry in the Dictionary of Pali Names). Though the latter reading fits better with the following phrase, which indicates that "each side measures 600 *yojana*," we have retained the reading given in the Pitoon edition (of the word in the Mahachuai texts which means "head" to a word which means "knees" Acharn Pitoon's correction' is justified by the fact that the term "head" creates obvious inconsistencies in the passage, whereas "knees" is a possible reading that can be reconstructed simply by the addition of a tone mark.)

[8]The phrases "a seizing of the sun" and "a seizing of the moon" refer of course, to a solar and a lunar eclipse.

Now we will speak of our Lord Buddha, the splendid Lord Sakyamuni Gotama Buddha, during the time when he was still suffering in this world and had not yet entered his Nibbāna. On one occasion the Lord Buddha was staying at the famous Jetavana monastery, which was the pleasure garden of a very rich man named Anāthapiṇḍika who lived in the great city of Sāvatthi. One night, when it was the time of the full moon, there was a seizing of the moon during which the moon *devaputta* turned his thoughts to the Lord Buddha, venerated the Lord Buddha, and uttered the following verse, "Oh Lord Buddha, who has persevered, I prostrate myself at your feet; you who have had good fortune and are beyond all defilements. Now I, who am your slave, am in danger, and am in great distress both in body and mind; I beg you to come to be my refuge and to give me help in the midst of this suffering that gives me such trouble."[9] At that time the Omniscient Lord, who is the Knower of the World, perceived the situation clearly, and had compassion for the moon *devaputta*. He spoke to Rāhu, the king of the *asura*, and uttered the following verse: "Rāhu, now that the moon *devaputta* has taken refuge in me, the Tathāgata, you must let the moon *devaputta* go.[10] For what reason do I command this? I command it because it is the nature of Lord Buddha to have compassion and to relieve the distress of those who are in the world."[11] At that moment, when Rāhu, the king of the *asura*, heard the Lord Buddha's order, he let the moon *devaputta* go free and fled to the *asura* king named Vepacitti.[12] The mind of Rāhu, the *asura* king, was agitated, his hair bristled, and the skin of his head swelled with fright, and he stood there. The *asura* king

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[9]The term *devaputta* means literally offspring of the *deva* or *devatā* and in the Trai Phum context is used not only to the sun and moon deities, but to other devata-like beings as well (e.g., see Chapter 6).

[10]The term Tathāgata, which we have translated "Knower of the World," is one of many traditional appellations of the Buddha. The meaning has been a matter of debate in the Buddhist tradition itself as well as among modern scholars. See, for example, the reference to the seven meanings given by Buddhagosha in the "Tathāgata" entry in Malalasekera's Dictionary of Pali Names. In the Pali Text Society's Pali-English dictionary special mention is made of Mrs. Rhys-Davids' suggestion that Tathāgata should be rendered "he who has won through to the Truth."

[11]In the text this quotation is given first in Pali and then in Thai.

[12]In the original the Thai name of Phaičhitra is given for Vepacitti.

named Vepacitti then asked the other king of the *asura* as follows: "Oh, Rāhu, what is the matter with you? Why did you let the moon *devaputta* go free, and come here in such a great rush? Why do you stand here in such an agitated condition and appear so terribly panic stricken like this?" Rāhu, the *asura* king, then answered as follows: "Oh great king, my Lord, at the moment I was frightened because of the verse of command that the Lord Buddha spoke. I let the moon *devaputta* go free; if I had not let the moon *devaputta* go free it would have been as if my head were splitting into seven pieces. And even if my head had not split, and I had not died, and I were still alive, I would never have been happy again."

Another time the Lord Buddha was staying at the Jetavana, the famous monastery that was the pleasure garden of a very rich man named Anāthapiṇḍika who lived in the great city of Sāvatthi. On the day on which the rainy season began there was a seizing of the sun. The sun *devaputta* was terribly frightened, turned his thoughts to the Lord Buddha, and venerated the Lord Buddha saying, "Oh Lord who is the possessor of the ten powers, who has persevered, and is beyond all defilements, I who am your Lord's slave am now suffering greatly, am having trouble, and am in great distress in both the body and mind; I beg you to come at this moment to be the refuge for your Lord's slave." At that time the Lord, who is the Knower of the World, perceived the entire situation clearly, and this Omniscient One had compassion for the sun *devaputta*. The Lord Buddha then gave the following Buddha-order to Rāhu, the *asura* king: "Rāhu, the sun *devaputta* has taken refuge in the Tathāgata who has gotten rid of all the defilements. Therefore Rāhu, oh king of the *asura*, you must let the sun *devaputta* go free. This is like all former Buddha who have relieved the distress of those who are in the world. Oh Rāhu, the sun which has bright rays is quite effective in illuminating the black darkness. Rāhu, oh king of the *asura*, do not swallow the sun; right now you must release the sun who comes to the Three Refuges of the Tathāgata."[13] When Rāhu, the *asura* king, heard the

[13]The three refuges in which Buddhists traditionally confess their faith are the Buddha, the Dhamma (The Sacred Law), and the Sangha (The Sacred Community).

Buddha's order he let the sun go free and fled to the *asura* king named Vepacitti. The mind of Rāhu, the *asura* king, was agitated, he was terribly frightened, his hair bristled, the skin of his head swelled with fright, and he stood there. Vepacitti, the great *asura* king, then asked Rāhu, the *asura* king, as follows: "Oh Rāhu, what is the matter with you? Why did you let the sun *devatā* go free and run here in such a rush? Why do you stand here in such an agitated condition and appear terribly panic stricken like this?" Rāhu, the *asura* king, then answered Vepacitti, the *asura* king, with the following words: "My Lord, at that moment I was frightened because of the verse of command that the Lord Buddha spoke. I let the sun *devaputta* go free; if I had not let the sun *devaputta* go free it would have been as if my head were splitting into seven pieces. And even if I had not died and had gone on living, I would never have been happy."

Rāhu has great power and is very brave. He is the king of the exalted *asura* who dwell in the north and are greater than both groups of dark and deformed *asura*.

Here ends the brief account of the beings in the realm of the *asura*, which constitutes chapter four.

Thus there are four realms; one is called the realm of the hell beings, another is called the realm of the animals, another is called the realm of the suffering ghosts, and another is called the realm of the *asura*. When they are taken together they are called the four realms of loss and woe, or the evil destinies; and these four realms are generally included, along with the realm of men and the six heavens of the *devatā*, in the world of sensual desire.

CHAPTER 5

The Realm of Men

THE PROCESS OF BIRTH FROM THE WOMB

BEINGS WHO ARE born in the realm of men are generally born in one of the four modes. Three modes occur occasionally, but birth from a womb is the most common. In the womb of those who carry the persons who will be born and take rebirth, the process occurs as follows. Women who are young and ought to have children, have in their lower abdomen, at the place where the baby will be born, a lump of thick blood. If the baby is going to come, it grows and becomes quite red like the berry of the vine called *plang*.[1] When the woman has reached her monthly flow of blood, and the blood has flowed from her abdomen, the next seven days are called the period when the baby who will be born is taking rebirth. From that point the usual flow of blood from the woman's abdomen does not occur at all.

All women who are not old should have children. The reason why some women do not have children is because of the effect of the evil deeds of those who are to be born; this generates wind in the woman's abdomen, which blows and strikes the embryo so that it does not develop and dies. At times when there are worms and parasites in the woman's abdomen, the worms eat the embryo and it dies; this is why some women have no children.

In the case of a woman who is pregnant and will give birth from the womb, the embryo, in the first stage of development, is very tiny and is called a *kalala*. In the beginning the size of a *kalala* is like this.

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[1]The *plang* is a small plant that grows along the ground and produces juicy crimson berries.

Take a strand of hair of a person from our land and split it into eight parts; one of these parts would be equal to a strand of hair of a person who lives in the land called Uttarakuru.[2] Take one strand of hair from an Uttarakuru person, dip it into sesame oil that is beautiful and clear, shake it seven times and then hold it still. Even a drop of oil dripping from this strand of hair is said to be larger than this *kalala*. There is a kind of deer called *uṇṇāloma*, which lives at the foot of the Himavanta mountains, whose hair is even finer than the hair of the Uttarakuru people. If you should take a strand of hair from this kind of deer, dip it into sesame oil that is beautiful and clear, shake it seven times, and hold it, the drop of oil that would drip from this hair would be equal in size to the *kalala*. This *kalala* is very clear and very beautiful, like sesame oil that has just been scooped up, or like a sprinkling oil that has just been taken from the joint of an ox.

From then on there are five winds that come to join the *kalala* and hold the feet of the person, giving him strength. These five winds come at the same moment.

At the beginning, when the *kalala* is being formed, there are eight kinds of material factors. Among these eight kinds of material factors one kind of material factor is called the earth factor. One kind, which is water, is called the water factor. One kind, which becomes more and more heated, is called the fire factor. One kind is the air that sustains the being and is called the air factor. One kind is the physical body and is called the body factor. One kind determines femininity or masculinity and is called the sex factor. The kind of material factor that is the mind is called the mind-basis factor. One material factor that sustains the other material factors is called the vitality factor.

This set of material factors includes vitality, which first establishes three of the others. What are the kinds of material factors that are established and brought to birth by the vitality factor? The vitality factor is born in the body factor, in the sex factor, and in the mind-

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[2]The people who live in this land are described more fully later in this Chapter.

basis factor. Each of these three material factors is involved in a group of nine so-called attendants. What are they? This group of nine includes earth, water, fire, wind, object of sight, smell, taste and nutritive essence. When these components are joined with and added to the body factor this makes a total of nine. If they are joined with and added to the sex factor this makes a total of nine. If they are joined with and added to the mind-basis factor this makes a total of nine. For this reason we say that each group has nine components established by the vitality factor. Thus there are three groups of ten born together where, in the beginning, at the same moment, rebirth is taken.

Beings who are born in the mother's womb have, at first, the material factors mentioned above. The eye factor, the ear factor, the nose factor, and the tongue factor are then born, one after the other, at the proper time; these material factors, which are born from *kamma*, are born in association with the process of taking rebirth.[3] The material factors born from mind are born in association with the stage of consciousness that immediately follows the process of taking rebirth;[4] these material factors are eight in number and are called the group that has consciousness as its base. The material factors born from temperature are born in association with the time of subsistence;[5] these material qualities are eight in number and are called the group that has temperature as its base. The material factors that are born from food are born in association with the nutritive essence that comes from the rice the mother eats and the water she drinks; there are eight of these material factors and they are called the group that has food for its base. The material factor that determines whether the baby will be male or female is there from the moment that the

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[3]In the original text this sentence is followed by one dealing with the material factors born from food. However, since the content of this sentence is repeated later in the paragraph and seems out of place here, we have omitted it from the translation. (Though Acharn Pitoon includes the sentence in his critical edition, he himself suggests in a footnote that it was probably not included in Phya Lithai's original composition.)

[4]Literally, the "second consciousness."

[5]The "time of subsistence" is contrasted to the "time of origination" with which the earlier moments or stages are associated.

kalala is first formed. The *kalala* grows a little each day. When it is seven days old it becomes like water in which meat has been washed, and is then called *abbuda*. The *abbuda* grows every day and by the seventh day it is like molten lead in a pot, and it is then called *pesi*. The *pesi* grows gradually each day, and by the seventh day it has hardened into a lump like the egg of a chicken, and it is then called *ghana*. The *ghana* grows gradually each day and by the seventh day it has developed five protuberances like warts, and it is then called the warted *pañcasākhā*.[6] These warts become two hands, two feet, and a head. These grow each day, and by the seventh day the palms of the hands and the fingers have developed. Seven days after that, which makes a total of forty-two days from the beginning, the hair, toenails, and fingernails have developed, and the fetus is then complete with all the requisites for being human.

There are fifty material factors in the middle part of the body, eighty-four material factors in the head, and fifty material factors in the lower part of the body. All together there are 184 material factors that constitute the being in its mother's womb.

The baby sits at the center of the mother's abdomen with its back touching the wall of her abdomen. The food the mother has eaten previously is under the baby, and the food she has eaten more recently is above it. The baby has great trouble while it is in the mother's abdomen: the place is extremely revolting and disgusting; it is damp and is full of bad smells caused by the eighty broods of worms and parasites that live there. This evil-smelling place is where they breed, get old, die, and are left after they die; these worms and parasites are all mixed up in the mother's abdomen and cover the body of the fetus like a skin disease—it is like the worms that live in rotten fish or those that live in filthy feces.

The baby's umbilical cord is hollow like the stem of the lotus called *uppala*. The extreme end of the hollow cord extends upward and is attached to the back part of the mother's abdomen. Any rice, water, or other food that the mother eats, and the bodily nutriments that it

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[6] *Pañcasākhā* means five-branched.

contains, becomes a liquid that is absorbed through this umbilical cord and gradually seeps into the baby's stomach. Thus the baby is fed morning and night, every day. Whatever the mother eats is on top of the baby and presses down on its head, giving it much discomfort; and whatever the mother ate previously is under the baby. The back of the baby touches the wall of the mother's abdomen; it sits in a crouched position in the mother's abdomen, clenches its two fists, and touches them to its knees; it bends up its two knees and places its head on top of them. While the baby is sitting in that position, blood and lymph run down all over its body, dripping at all times; the baby is like a monkey who, when it rains, sits in the hollow of a tree clenching his fists in a sluggish and dejected way. In the mother's abdomen it is extremely hot just as it is when we take banana leaves and sear and boil them in a pot. What the mother eats enters her stomach and is burned up and digested by the power of this hot bodily fire. But the body of the baby is not burned up because it is natural that, due to the operation of merit, it will become a person. For that reason the baby does not burn up or die.

While the baby stays in its mother's abdomen it never breathes in and out. It does not ever stretch out its arms and legs as you and I do; its body is in pain like that which a person would undergo if he were confined in a very narrow jar. The baby is very uncomfortable and frustrated, and is terribly agitated both in body and mind; it cannot stretch its arms and legs just as if it had been put into a constricted place. When the mother walks, lies down, or moves her body, it makes the baby, who is staying in her abdomen, suffer pain as if it were going to die; it is like a baby deer that has just been born and is being dangled in the hands of a drunkard, or, if it is not like that, it is like a baby snake that a snake charmer has taken and uses for play.

Such suffering and torment does not simply go on for two or three days and then come to an end; it remains and makes life miserable for seven months, and sometimes as many as eight, nine, ten, or eleven months; and for some it takes one whole year before the birth takes place. Those who stay in their mother's womb for six months and are then born, never survive; those who stay in their mother's

womb for seven months and are then born, even though they are nurtured so that they become living persons, are not strong and are not able to endure the sun or rain.

Anyone who comes from hell in order to be born, when he is born, has a body that is hot; while he is staying in his mother's womb he is agitated and hot, both in body and mind, and is parched with thirst; and the flesh of his mother is also made hot. A person who comes from heaven in order to be born, has a body that is cool; his flesh is cool and his mind is cool. While he is still in his mother's womb, he is cooly comfortable and happy; and the flesh of his mother is also cool.

When it comes time for a person who is staying in his mother's womb to be born, there is *kamma* that becomes a kind of wind in the mother's abdomen which blows and pushes so that his body goes upward and his head points downward towards the opening. It is like the hell beings whose feet are held by the *yama* guardians who drop their heads into a hell pit one hundred *wa* deep. While the baby is still in the process of being born, its body is wrinkled and twisted, and its flesh and body undergo great pain. It is like a grown elephant that is dragged and pulled through a narrow gate that presses tightly against its body and makes it difficult to pass through; if it isn't like that, it is like a person who stays in hell and is flattened, come down upon, and crushed by the Gaṅgeyya mountain. When the baby leaves the mother's womb, the air in its stomach is slowly blown out, and then the wind outside rushes in and penetrates to the root of the tongue of the baby and stops. When the baby leaves the womb of the mother—from that time onwards—it knows how to breathe in and out. If the person has come from the realm of the hell beings or the realm of the suffering ghosts, he thinks about trouble and tribulation, and when he comes out he lets out a cry. If the person comes from heaven, he thinks about his previous happiness, and when he comes out the first thing he generally does is laugh.

The people who come to live in this land or in the other lands throughout the entire *cakkavāḷa*, in the three periods when they are first born in their mother's womb, when they stay in their mother's womb, and when they leave their mother's womb, are generally

distracted and do not think or know anything. Those who are born to be a Lord Pacceka Buddha, to be a Lord who is a fully perfected saint and whose mind is freed from intoxicants, or to be a Lord who is a great disciple of a Buddha, during the two periods when they first take rebirth and when they stay in their mother's womb, never know distractions but rather still think and know everything.[7] The day they are going to leave their mother's womb a wind that arises from *kamma* pushes the head of the baby downward toward the very narrow opening; it struggles, its body and flesh undergoes pain, and it has great difficulty as has been described before. It then turns its head downward, without being conscious of anything.

As for ordinary people, they do not begin like those who will be born as Pacceka Buddha or sons of Buddha who have thought and consciousness and are not distracted during the two periods when they take rebirth and stay in their mother's womb; they, like other people, are generally distracted when they leave their mother's womb.[8] Such ordinary people are distracted during all three periods; therefore beings ought to have had enough of the cycle of continual birth and rebirth.

The Lord Bodhisatta, when he is born in order to be Enlightened and to gain Omniscience, during the periods when he first takes rebirth, when he is staying in the womb, and when he leaves his royal mother's womb, is never distracted, and he generally has thoughts and knowledge of all kinds. When the Bodhisatta stays in the womb of his royal mother his condition is not like that of an ordinary person. The Bodhisatta's back touches the back of his mother's abdomen, and he sits cross-legged like a fine learned one sits when he is preaching from the pulpit. The Bodhisatta's body shines beautifully like gold and it emits rays that appear dimly, as if they were going to shine forth from his mother's body. The Bodhisatta's mother and others see his brightness and beauty as clearly as they could see a red

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[7]A Pacceka Buddha is a being who has attained Enlightenment without the benefit of a teacher, but does not himself become a teacher for others.

[8]Fully perfected saints and great disciples who have achieved Enlightenment with the aid of a Buddha's inspiration and teaching are generally called "sons of Buddha."

thread on which white gems had been strung. When the Bodhisatta is going to leave his mother's womb, the wind that is his merit does not blow in such a way that it turns his head downwards or his feet upwards; though this is the case with ordinary beings, it never happens to a Bodhisatta. When the Bodhisatta is going to leave his mother's womb, he stretches out his legs; he stands up; and then he leaves. On the many occasions when he is only an ordinary person who comes to be born in a mother's womb, it is never the same as it is in the Bodhisatta's last life in which he is destined to be Enlightened and become a Holy One. Formerly, in the ancient times, his birth happened normally, just as it does with other people. However when the Bodhisatta descends to take rebirth, or when he is born, there are earthquakes in ten thousand universes; also the water that supports the earth quakes and great waves are made in the ocean; and the royal Sumeru mountain cannot remain stable but quakes violently due to the power of the great merit of the Bodhisatta who descends in order to attain Enlightenment and become a Lord Buddha.

It is normal for people in this world, for the Bodhisatta, and for the animals, that once the newborn baby has left its mother's womb, her love causes the blood in her breasts to become milk, and to flow out from her breasts so that the child can suck it and be nourished. This is a characteristic of living beings. In the case of human beings, when the little one grows up he learns a particular language depending on the one that his parents speak. When the child hears his parents speak their particular language, he copies their language. If the little one is born, grows up, and becomes strong, but does not learn any language at all, he will speak Pali, which is the language of truth. According to the usual schedule he will be weaned after sixteen months.[9]

Among human beings three kinds of babies are born. One kind is

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[9]Though the text actually reads sixteen years, the context suggests that "months" rather than "years" was intended. It is also possible that the term "hya nom," which literally means "weaned," could be interpreted metaphorically to suggest the attainment of maturity, in which case the reference to "sixteen years" would be appropriate and meaningful.

called children of superior birth; another kind is called children of similar birth; and another kind is called children of inferior birth. As for the children of superior birth, they are cleverer, more quick-witted, more well-rounded, and better than their parents. They know the principles of the wise men better than their parents; and also their appearance is more appealing than that of their parents. They are richer, more well-to-do, more renowned, have better positions and are more powerful than their parents. The children who are better than their parents in such ways are called children of superior birth. The children who are born equal to their parents in all respects including their knowledge of principles, their strength, and their appearance are called children of similar birth. The children who are born worse than their parents in every way are called children of inferior birth.

There are four kinds of human beings. One kind is called men who are like hell beings; another kind is called men who are like suffering ghosts; another kind is called men who are like animals; and another kind is called men who are fully human. Those who have killed animals; who have been conscious of doing evil deeds; and whose evil deeds have brought retribution so that their hands and feet are cut off, and they suffer great pain, sadness, and anguish are called men who are like hell beings. Those who do not have any merit that they have made in their previous lives and as a result are born in desperate straits, have no clothes to cover themselves, have nothing to eat, are terribly destitute, and have an ugly figure and appearance are called men who are like suffering ghosts. Those who do not know merit and evil, who speak without loving kindness and compassion, who are reckless and hard-hearted, who do not respect their elders, who do not serve their parents and teachers, who do not love their brethren, and who generally and continuously do evil are called men who are like animals. Those who know wrong and right; who know what is evil and what is meritorious; who know what is good and beneficial in this life and the next; who fear evil and are ashamed to do it; who know what is difficult and what is easy; who love their brethren and are kind and compassionate to those who are in desperate straits; who respect their parents, their elders, the *brahmin*

teachers, and the monks who always keep the precepts of the Lord Buddha; and who know the value of the three Jewels are called those who enjoy the fully human condition.

INHABITANTS OF THE FOUR CONTINENTS

There are four groups of people who are called human. One group is born and lives in this land, which is the Jambu continent. One group is born and lives in the Pubbavideha continent, which is located to the east of us. One group is born and lives in the Uttarakuru continent, which is located to the north of us. One group is born and lives in the Aparagoyāna continent, which is located to the west of us. The people who live in the Jambu continent where we live have faces shaped like the hub of a cart wheel.[10] The people who live in Pubbavideha have faces shaped like a full moon; they are round like the surface of a circular mirror. The people who live in Uttarakuru have faces with four corners that look as if someone had trimmed them in order to make the four sides equal to one another in length. The people who live in the Aparagoyāna continent have faces shaped like the moon on the eighth night after it has begun to wane.

The normal life-span of the people who live in this Jambu continent generally goes up and down. The reason is that whereas the people sometimes have the moral precepts and the Dhamma, they sometimes do not have the moral precepts and the Dhamma. When the people have the moral precepts and the Dhamma they generally make merit, follow the Dhamma, and respect their elders, parents, monks and *brahmin* teachers, and as a result the normal span of their life increases more and more. When the people do not keep the moral precepts, do not make merit, do not respect their elders, parents,

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[10]In the commentary on the *Path of Purification*, (see *Path of Purification*, R. Semaye: [Colombo, 1960], p. 220, n. 15) the shape of the faces of the people of the Jambu continent, like the shape of the continent itself, is compared to an ox cart. Here Phya Lithai compares the shape of the Jambu continent, and therefore, implicitly, the shape of faces of its inhabitants, to the hub of the wheel of an ox cart. It should be noted, however, that though this round shape is confirmed by an additional *Trai Phum* passage (see Chapter 9, n. 35), still another passage (see Chapter 9, n. 67) offers a comparison to a different part of an ox cart, which suggests that the shape of the continent, as well as the shape of the faces of its inhabitants, is triangular.

monks, *brahmin* teachers, and other teachers, the normal span of their life decreases rapidly and continuously. This is the reason that it is said that the normal life-span of people who live in the Jambu continent where we live is not definite. The lives of the people who live in Pubbavideha extend for 100 years, and then they die. The lives of the people who live in the Aparagoyāna continent extend for 400 years, and then they die. The lives of the people who live in the Uttarakuru continent extend for 1,000 years, and then they die.

The normal life-span of the people in these last three lands does not increase or decrease at any time. The reason is that they live according to the five moral precepts without ever ceasing. They do not kill living things or cause them to die. They never take the property of others—either in large amounts or in small amounts—when its owner has not given it to them, they never take it or steal it. They never commit adultery with the wives of others; and, as for the women, they never commit adultery with the husbands of others, nor are they in any way unfaithful to their own husbands. In addition they never lie, and they never drink intoxicating liquor; they respect their elders and their parents. They love their brethren and are gentle, patient, kind, and compassionate to one another; they are never jealous of one another; they are not critical or sarcastic, nor do they speak harshly to one another; they never express resentment against one another and never quarrel, dispute, or argue with one another; they never seize one another's lands, territories, or homesites, and they are not possessive concerning such things; they never oppress one another by taking their silver, gold, or other precious things, their children or wives, their rice, fields, oxen, woods, land, brooks, streams, houses, gardens, yams, other edible roots, posts, stakes, cart wheels, or ox carts; they do not molest one another's boats, barges, oxen, buffalo, elephants, horses, slaves, or men; they do not know whether all their goods and treasures, whatever they may be, belong to themselves or to someone else—everywhere it is recognized that all of their possessions are held in common. The people in these continents do not till the land, nor do they carry on trade in many kinds of goods.

The land on the west side of the huge Sumeru mountain, which is called the Aparagoyāna continent, is 9,000 *yojana* wide; there are

lands that surround it and are its satellites.[11] The people who live in that land have faces which are shaped like the moon on the eighth day after it has started to wane. There are large and small rivers, mountains, and large and small towns. There are a great number of people in that place, and there are kings and rulers of towns and cities.

On the east side of the Sumeru mountain there is a large land called the Pubbavideha continent. This Pubbavideha continent is 7,000 *yojana* wide and has a circumference of 21,000 *yojana*, and there are 500 lands that surround it and are its satellites. The people who live in this place have faces that are as round as the full moon. There are large and small rivers, mountains, and large and small towns. There are a great number of people in that place, and there are kings and rulers of towns and cities.

The land on the north side of the Sumeru mountain is called the Uttarakuru continent; it is 8,000 yojana wide, and there are 500 small lands that surround it and are its satellites. The people in that place have faces with four corners. Golden mountains surround it. A great number of people live there, and they are better than the people anywhere else; this is because of their merit, and the fact that they keep the moral precepts. Their land is level, uniform in every way, and has a very beautiful appearance; there are no places that are more or less beautiful, and none that are raised up or depressed. There are all kinds and varieties of trees that have beautiful and fine branches, large and small branches, and knots as well as strong forks as well formed as if they had been made by men. The trees form residences and houses that are similar to one another and are beautiful to behold, just like castles; and these are the places where the people in the Uttarakuru continent live and sleep. The trees do not have any grubs or other insects. There is no place on them that is malformed or misshaped, and there are no depressions or holes or places that are hollowed out. They are straight, round, and very beautiful, and the

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[11]We have chosen to retain the reading 9,000 *yojana* for the width just as it appears in the manuscript and Damrong edition rather than following Acharn Pitoon who, on the basis of a classical source, has given an emended reading of 7,000 *yojana*. For the justification of our decision in this matter see Chapter 9, n. 34.

flowering trees generally have blossoms and fruit at all times without ever ceasing. Also wherever there are ponds, lagoons, or lakes there are generally pink lotus, white lotus, green lotus, royal lotus, water lilies called *kumuda*, water lilies called *čhongkolni*, blue water lilies, small blue water lilies, and the kind of water lilies that have heads that are bitter to the taste.[12] They have a sweet fragrance that spreads far and wide when the wind blows over them.

The Uttarakuru people are neither too short nor too tall, neither too fat nor too thin. They are beautiful, and everything about them is suitable. As long as these people live, they are very strong; from their youth until their old age they never lose their strength. These Uttarakuru people have no worries, because they do not ever have to till the soil or exert themselves in commerce in order to earn their living. They do not feel heat or cold, and there is no white fluff.[13] There are no gnats, no caterpillars with hair that can poison, no mosquitoes, no snakes, and no large-clawed crabs or similar creatures of any kind. The wind and the rain never harm them, and the sun never makes their bodies feel hot. They stay there experiencing days and nights that never vary at any time. The Uttarakuru people never undergo any agitation, either of the body or of the mind; there is never any affair that causes such a thing to happen.

The Uttarakuru people have a kind of rice called the rice that grows by itself. They do not have to grow this rice in the fields, because it produces shoots and heads by itself, and these heads produce the grains of rice entirely on their own. This rice is white and has a pleasing smell; since it has no chaff or bran, there is no need to pound and sift it—from the beginning it is already like rice that has been hulled and cleaned. The people are always suggesting to one another that they eat this rice.

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[12]The "royal lotus" is the *bua luang*. This term includes the *nelumbium nelumbo* which is the lotus considered to be especially sacred by Buddhists. It also refers to the *nelumbium speciosum*, which is another kind of royal lotus that is especially noted for the fact that its leaves, due to their waxy coating, never become wet. The water lilies called *kumuda* are a variety with white blossoms, while those called *čhongkolni* are a variety that has a multiple stem with white or pink blossoms.

[13]In all probability "white fluff" refers to snow.

In the Uttarakuru land there are stones called radiant stones. The people there take the rice, put it in a gold pot that shines beautifully like the light of the fire, and place the pot on the radiant stones. Suddenly a fire flames up from the radiant stones, and when the rice is cooked, the fire goes out by itself. The people watch the fire, and when they see that the fire has gone out, they know the rice is cooked. They then bring golden trays and cups that are shiny and beautiful; and they scoop the rice into these golden trays and cups. As for the condiments that go with the rice, if there is anything that pleases them and they wish to eat it, they do not have to prepare it; it appears near them. Those people who eat this rice do not suffer from skin diseases of any kind including scabies, leprosy, ringworm, eczema, warts, tumors, or any of the various kinds of rashes and swellings. They never become paralyzed or weak, never suffer from bulging eyes or deafness, and never become crippled or have bodily aches and pains. They never have indigestion, bloated stomaches, stomach aches, intestinal problems, head aches, or blurred vision. They never have fever, pain, numbness of the limbs, or tiredness—none of these maladies ever at any time affect the Uttarakuru people. If they are eating, and someone comes to visit, they take the rice to the new arrival and happily invite him to eat; and they do this without ever giving it any thought.

In the Uttarakuru continent there is a tree that lasts to the end of the *kappa* and is 100 *yojana* tall, 100 *yojana* wide, and 300 *yojana* in circumference. When anyone comes to this wishing tree and wishes to find funds, wealth, and anything else of any kind, his wishes will be fulfilled on the spot. If anyone wishes to have silver, gold, gems, or adornments of any kind, for example, shirts or blouses, necklaces, and other various kinds of jewelry, clothes, pieces of different colored silk, and so forth, or rice, water, food, or anything else that is good to eat or drink, those things he wishes for will generally appear at the fork of that wishing tree. Thus the tree fulfills the wishes of the people.

There are women who live in that land, and all of them are beautiful. Their bodies are neither too short nor too tall, neither too thin nor too fat, neither too light nor too dark; their color is perfectly

beautiful like shining bright yellow gold, and it pleases all of the men. Their toes and fingers are round, beautiful and slim, their toenails and fingernails are beautifully red, just as if someone had prepared a solution of sticklac and painted it on; their two cheeks appear creamy, smooth, and soft, just as if they had been daubed with face powder; their faces are clear and are without any defects or blemishes. To see one of their faces is like seeing the moon on a night when it is full; they have eyes with pupils that are as black as those of a three-day-old baby deer, while the whites of their eyes are as pretty as a conch shell that has just been polished; their lips are as red as the fruit from a gourd-like plant called *fakkhaw* when it is ripe; their legs are as pretty as the twin trunks of a golden banana tree; their stomachs are flat and pretty, and the upper portions of their bodies are well-rounded, slender, and willowy; their hair is fine and soft—in fact the hair on their head is so very fine and soft that it takes eight strands of their hair to make one strand of ours; the color of their hair is black and beautiful, like the color of the wings of a carpenter bee, and when they let it down so that it reaches the lower part of their shoulders, the tip of each strand curls upward; whenever they sit, stand, or walk it appears that they are always smiling; their eyebrows are black and pretty, just as if someone had made them; when they talk their voices are clear, and there is no sign of phlegm, saliva, or the like; their necks are adorned with decorative jewelry and ornaments; their graceful figures and complexions are as pretty as those of a maiden who has just entered her sixteenth year, and their bodies never grow old—all of them remain as youthful as that throughout their entire lives.

As for the men in the land of Uttarakuru, their graceful figures and complexions are as beautiful as those of a very young man twenty years of age. They do not become old, but each of them stays as youthful as that throughout his entire life, and they eat and drink rice and water and all kinds of foods that are good and delicious. To make their bodies more attractive they rub on scented paste, sandalwood perfume, and ointment of high quality. There are various fragrant flowers that they put behind their ears, and they go strolling around and enjoying themselves at their leisure. Some hop,

some dance, some do dramatic dances and individual dances, and some make loud music with instruments—some by plucking, some by the use of a bow, some by striking, and some by blowing. Some sing in choruses accompanied by the sound of gongs, drums, trumpets, conch shells, bells, and metal drums; and they do so loudly and festively. There are various kinds of beautiful flowers and there are cinnamon, sandalwood, and *aloes* trees. They have a manner and way of life similar to that of the *devatā* in heaven. They enjoy themselves continuously, and they entertain one another without ceasing.

Some groups suggest to one another that they go and play in any and every place that is beautiful and enjoyable. Some go and play in gardens that are pleasant and enjoyable. There are various kinds of beautiful flowers, and there are trees with fragrant bark, such as cinnamon trees, sandalwood trees, and *aloes* trees. There are also trees like the wishing tree in the heaven of the thirty-three *devatā*; the *nāga* trees; trees with button-shaped, creamy-colored, three-petaled blossoms; trees of the magnolia family; jasmine trees; and trees called jewel-born, all of which have different kinds of flowers that are beautiful and exude a fragrance that spreads and circulates in the air unceasingly. Some groups suggest to one another that they go and play in orchards that have all the various kinds of sweet, ripe fruit. Consider the jackfruit; some are as large as an earthenware jar that takes two persons to carry it; some are the size of an ordinary water jar and have both a fine aroma and a sweet taste. The people suggest to one another that they eat, and they play in these orchards contentedly and joyously.

Some groups suggest to one another that they play in a large river where long stretches along the bank are not muddy or mucky. They suggest to one another that they swim along with the current, wade, play, and jump, picking as they go the flowers that are in the river, which they put behind their ears and in their hair. They then go down into the river to bathe, groom themselves, and pick flowers. Some of them suggest to one another that they play on the beautiful sand dunes. When they all go down to bathe, they take off their adornments and pile them together on the sandy bank of the river. Then they go down to bathe, play, and swim around in the water. When

they come out, whoever is first takes adornments that belong to anyone and dresses and decorates himself first; as for those who come up afterwards, they also take clothes and adornments that belong to anyone and put them on. They do not say that one thing is theirs and another is someone else's; they are never angry with one another concerning such matters. They never curse one another or quarrel with one another.

Wherever there is a hollow in the trees they go into that place to live. Mats and seats then appear for them; mattresses, pillows, and cushions appear; and curtains and ceilings are put up for them. These things are always pleasing and satisfy them in every way. When they have just grown up, have become youths, have just fallen in love with one another, and have just become man and wife, they live together and engage in sexual intercourse for seven days; after that time they do not engage in sexual intercourse at all. They live very peacefully and happily until the 1,000 years of their life-span is completed. Like the fully accomplished saints whose minds are freed from the intoxicants, they have no worries of any kind.

The women who live in this land, when they are pregnant and give birth to a child, never suffer from labor pains. When they feel the urge to give birth and realize that they are going to give birth, wherever the mother is, a bed and bedchamber appear of their own accord in the way described before, and they then give birth in that place. They never have any labor pains, and in the process of giving birth they never suffer the least bit either in body or mind. When they give birth to the child, the child is clean and is not covered with blood; there is no covering membrane or unclean fluid, and no impurities can be found. The child is beautiful—as beautiful as an ingot of gold that is bright, and clear, and without any defect. The women who are the mothers, when they give birth, never have to bathe, rub, wipe, or handle their child; they do not feed the child rice water or milk. They take their child and lay it on its back near a roadway where people walk back and forth passing near it, and where the grass is as soft as cotton. The mothers do not stay with their young children at all, but instead, these mothers return to their own household. Then the people who walk back and forth in the vicinity, both men and women, when

they see a child lying on its back like that, take their finger and stick it into the mouth of the young child; and then, due to the child's merit, the milk appears, flowing from the tip of the finger, and enters into the young child's throat. Each day rice, banana, sugarcane and other foods appear in order to provide the child with abundant nourishment.

After many months the child is big enough to walk about. If the young child is a girl, she will then go and live with girl friends who are like herself, and if the young child is a boy he will then go and live with the other boys. Though the children grow up in the community, the chidren do not know their mothers, and the mothers do not know their children; neither of them recognizes the other. This is because each of these people is equally beautiful. For another thing, at the beginning when they fall in love, live together, and become husband or wife, the mother never takes her child to be her husband, and the father never takes his child to be his wife; this is because these people are zealous in merit making and because the *devatā* have arranged it so that this is their nature.

When it comes time for these people to die and to separate from one another, they do not suffer from grief or mourn. They take the corpse to bathe it, and prepare it properly. They rub it with scented paste, sandalwood perfume, and fragrant ointment; they put clothes on it and adorn it with all kinds of jewelry and ornaments; and they take the corpse and place it in the open. There is a kind of bird that generally flies all around the Uttarakuru continent, and when one of these birds sees the corpse, he picks it up with his beak, and carries it as a gift to his home, so that it will not pollute that land. It is also said that sometimes he picks it up with his beak and takes it to another land. It is also said that sometimes he picks it up with his beak and takes it away to the shore of the Jambu continent where we live, so that it will not be dangerous to those in the Uttarakuru continent. As for the birds, some say that they are *hasadilůng* birds, some say they are eagles, and some say that they are a kind of stork.[14] Some

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[14]The *hasadilůng* is a mythical, elephant-headed bird.

teachers say that they pick up the corpse with their beaks and take it away, and some teachers say that they pick up the corpse with their claws and take it away.

When the people who live in Uttarakuru continent die, they are never reborn in the four realms of loss and woe, that is to say in the realm of the hell beings, in the realm of the suffering ghosts, in the realm of animals, or in the realm of the *asura*. Since they generally maintain the five moral rules, and do so always and without ceasing, they are generally reborn in a good place, that is, in one of the celestial heavens. The good things for those people never end, and are still completely maintained, even until now.

In one of the sacred texts it is said that the land in the Uttarakuru continent is smooth, level, and beautiful; there are no hollows or holes, no low places or depressions. As for the people who live there, they never know grief or sadness. Various animals—for example boars, bears, wolves, snakes, serpents and the like, as well as other fierce and wild animals—never molest the people who live in that place. There is a kind of grass called *chawinya*, which grows in that land and is beautifully green and beautifully dark like the iridescent coloring of a peacock's tailfeathers, is as soft as a cushion or as cotton, and grows four *niw* tall.[15] The water is clear, cool, clean, and sweet to the taste. The river beds are beautiful to see and are full of silver, gold, and the seven gems; and the flowing water is even and level with the banks so that the crows do not have to bend down when they take a drink.

Some of the people there are tall, as tall as the people in the Pubbavideha continent. The people in the Uttarakuru continent dress in white garments, which they wish for from the wishing tree. The wishing tree is ten *wa*, two *sok* tall, and ten *wa* wide.[16] The people there never kill living animals, and they never eat meat. When someone there dies, the people do not bother to take away the corpse because there is a kind of eagle, which comes, picks it up with his beak, and takes it away to the center of the forest.

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[15]A *niw* is a measure equal to approximately one inch.
[16]A *sok* is a measure equal to approximately 1 1/2 feet.

they see a child lying on its back like that, take their finger and stick it into the mouth of the young child; and then, due to the child's merit, the milk appears, flowing from the tip of the finger, and enters into the young child's throat. Each day rice, banana, sugarcane and other foods appear in order to provide the child with abundant nourishment.

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The people in that land—both men and women—when they fall in love and become husband and wife, do not have to make any kind of payment. When their hearts tell them they are in love with one another, then they live together. Whenever they see each other, their hearts unite; whenever their eyes meet their love is kindled.

According to the commentary, the people in the Uttarakuru continent live there until the fire consumes the *kappa*. Four other things also remain until the *kappa* comes to an end. There is the image of the rabbit that has been placed on the moon.[17] There is the story of the ascetic Bodhisatta who, when he was born as a quail, protected his resting place from fire until the end of one *kappa*. There is the story of the Bodhisatta's house from which the thatch was taken in order to provide a roof for the dwelling of a monk, yet the rain never leaks into the house from which the thatch was removed: the rain never leaks in, all the way to the end of the *kappa*. And there is the story in which the Bodhisatta, who was the king of the monkeys, who had 80,000 followers, and who lived near a well that had reeds growing all around its edges, prayed so that the reeds remained hollow until the end of the *kappa*.

The sacred text then recounts that the people in the Uttarakuru continent, from their youth until old age, have sexual intercourse only four times; but sometimes they remain completely chaste from their youth until they become old.[18] These people eat rice, but they do not have to cultivate the fields. They generally eat rice that grows by itself and is white without their having to dry the paddy, pound it, sift it, or pound it a second time; it becomes white rice of its own accord. There is a kind of fruit called *tuṇahiraka*, which grows and comes to be used as their rice pots. They add water to the rice, and

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[17] As in the case of the three stories that follow, the tradition associates the establishment of the image of the rabbit in the moon with a life of the Buddha before his final birth as Gotama (See E. W. Cowell, ed., *The Jatakas or Stories of the Buddha's Former Births* (6 Vols. in 3; Pali Text society: London, 1969), Vol. 3, pp. 34–37.

[18] This statement concerning the frequency of sexual intercourse seems to conflict with the statement made in the previous discussion. This may be due to a copying error, or perhaps to a difference between the source utilized by Phya Lithai in the earlier discription and the source that is utilized here.

set the fruit-utensil, which has grown in order to be used for a rice pot, on stones called radiant stones; and the radiant stones then flame up by themselves. When the rice is cooked the flame goes out by itself. They then take the rice out in order to eat it; and the rice is very sweet. These people in the Uttarakuru continent never have to build houses to live in. There is a kind of golden tree called *mañjusakā*, and these trees are the homes and houses of the people who live in the Uttarakuru land.[19]

The Lord has preached that those with great merit such as Lord Buddha, Lord Pacceka Buddha, Lords who are great disciples, Lords who are fully perfected saints whose minds have been freed from the intoxicants, Bodhisatta who will be Englightened and become Buddha, and Cakkavatti kings are never born in the three lands previously mentioned, but are born only in the Jambu continent where we live. The people who are born in the Jambu continent are never born in the other three lands. Whenever there is a Cakkavatti king, the people who live in the other three great lands, and the people who live in the two thousand small lands, gather around to have an audience, just like the people who live in our land. They generally greet the Cakkavatti king by raising their hands to their foreheads in order to show their respect and to pay him obeisance. The one who is the Cakkavatti king has majesty and splendor, which we will describe partially, just to give some small indication of what it is like.

THE GREAT CAKKAVATTI KING

Those who have made merit in their previous lives, that is, those who have given service to the splendid Three Gems and venerated them; those who have known the virtues of the Lord Buddha, the Holy Dhamma, and the Holy Sangha; and those who have given alms, kept the precepts, and practiced the meditation concerning loving kindness, when they die, take their rebirth in heaven. But sometimes

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[19]The *mañjusakā* tree is a kind of mythical tree, which bears all the various kinds of flowers that bloom on land and in the water, in heaven and on earth.

the result is that they are born to be great rulers and kings who have splendor and majesty, who have a great and infinite number of attendants, and whose conquest extends over the entire universe. Any or all words or orders that such a person says or utters, or anything he enforces, is generally in accordance with the Dhamma. This person is one who is called a great Cakkavatti king.

Such a king has this kind of merit, and he often has a strong desire to listen to the preaching of the Dhamma. He generally listens to the preaching of the Dhamma in the circles of the monks, the *brahmin* teachers, and the wise men who know the Dhamma. This king keeps the five moral precepts every day without ever missing, and on every Uposatha day he keeps the eight moral precepts without ever missing.[20] On the full moon days when morning comes, he gives a countless amount of wealth in the form of silver, gold, and the like; he has this wealth piled in an appropriate open place, and distributes it as alms to those who come around to ask for it. After he has finished distributing all of the alms he then washes his hair and takes his bath, using one thousand golden containers filled with perfume, and dresses himself in white garments made of delicate cloth. He then eats delicious food that has a good taste like the food that is eaten in heaven. He then takes a very delicately textured piece of the white cloth that is called *dukūla* cloth, wraps it around himself, and lays it over his shoulder, and resolves to keep the eight moral precepts.[21] He then goes down to sit in the middle of a golden area that is decorated with gems, and looks gloriously beautiful, just like the rays of the sun. This place has a mattress, a light mattress, a silk cushion, and a set of golden pillows, and these are generally decorated with the seven kinds of gems. These form a golden seat situated in a gem castle whose glorious beauty is very great. The king contemplates the alms he has given, he contemplates the moral precepts he has taken, he contemplates the Dhamma he keeps, and he practices the meditation

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[20]For information about the Uposatha day and the five and eight precepts see Chapter 3, n. 6.

[21]*Dukūla* cloth is made from the *dukūla* plant, but the exact identity of this plant cannot be determined with certainty.

concerning loving kindness. With the power that comes from the merit he has accumulated, he is able to conquer the entire universe.

There is a gem wheel called the Cakkaratana, which is decorated with all of the seven kinds of gems. There are one thousand spokes radiating outward from the hub. It looks very attractive and beautiful. It is submerged in the depths of the ocean, where it is 84,000 *yojana* below the surface. The rim of the wheel is made of gem, and the hub is made of sapphire. The heads of the spokes that pierce into the hub are made of silver and gold and are very beautiful; as one looks at them it is as if the ends of the spokes are one, and the color that shows is white and very beautiful. The opening of the hub is covered with a silver plate as beautiful as the moon on a full moon night; it is as if there is a hole at the very center that goes all the way through. The heads of the spokes are decorated all around with the seven kinds of gems, and these decorated heads shine as brightly and beautifully as flashes of lightning and give off rays like the sun. When one observes closely, one sees that they shine and sparkle beautifully, and one sees flashes of lightning all around going every which way and crossing one another in the most beautiful fashion; it looks very beautiful everywhere. This is called the hub of the wheel whose performance is complete and perfect.

The spokes, which are 1,000 in number, are decorated with the seven kinds of gems; they shine beautifully, like flashes of lightning, and have rays that are brilliant like those of the sun. The spokes are full of gems that are set into them; they make beautiful designs, have rays that swirl back and forth, and appear like the *devatā* named Vissukamma.[22]

The rim of the wheel is covered with gems called coral. They are as smooth as if they had been carefully made, and emit rays like the sun just coming up over the horizon, beautifully full, with no bulges, no slits, and no distortions in shape. When one looks into these cylindric gems one sees openings that extend all the way through; they are like the wind instruments called *phangka*, which are blown

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[22]The *devatā* Vissukamma is the great celestial architect.

by the *devatā* in heaven. When these coral gem pipes are exposed to the wind, loud and melodious sounds can be heard; these sounds are short and precise, full and strong, humming and appealing to the ear. There are a hundred gems situated all around the rim forming the cylinders of the gem pipes. These gem pipes also serve as the bases in which the bottom ends of the shafts of one hundred parasols are set; there are lances and swords at a hundred points around each of these umbrellas; and the gold tip in the center at the top of each parasol glows beautifully like the light of a heavenly fire.

On top of the gem parasols there are two gold lions decorated with the seven kinds of gems, which give off a golden light that is very beautiful. When the gem wheel turns upward toward the sky, it sparkles beautifully; it is just as if the two lions are wafting along through the air extending their faces beyond the edge of the gem wheel and are about to attack, bite, and force their way through their enemies.

When the people behold such a sight they say, "The merit of our Lord, who is a great Cakkavatti king, is very great so that even the lions who have strength and conquer all their enemies cannot resist, but come to pay their respects, to prostrate themselves, and to affirm their loyalty to His Majesty the King who is our Lord." As for the people, they raise their hands to their heads in order to pay their respects. Then they say, "Look, brethren, it is not just the lions' two mouths that are there; there are also two strings of pearls as large as the trunk of a palm tree and as brilliant and beautiful as the rays of the moon on a night when it is full. The mouths of the lions hold the strings of pearls, which are dangling down. The gems set at the end of the strings glisten like the rays of the sun when it has just risen. When the gem wheel floats in the air without moving, the strings of pearls glitter like the river called Ākāsagaṅgā as it flows downward.[23] While the gem wheel stays still, floating in mid-air, the strings of pearls that extend outside the rim of the wheel, the rim, and the wheel—these three things turn together at the same moment.

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[23]For a description of this river, see Chapter 9.

This gem wheel is not made by an *indra*, a *brahma*, or a *devatā* who has great magical power, but comes to be on its own. It comes to be because of the merit of the Lord who is the great Cakkavatti king. In any *kappa* in which there is neither a Buddha or a Pacceka Buddha, there is a great Cakkavatti king instead. In such a *kappa*, after the earth is consumed by fire, the gem wheel comes to be before anything else, and does so by the merit of the one who is going to become the Cakkavatti king. It stays submerged in the ocean, awaiting the one who is to become the Cakkavatti king. Of all the belongings of the one with such great merit, nothing is equal to the gem wheel. The gem wheel comes to be in order to identify the one who has greater merit than others; and it also serves to cause the people in the four lands to love one another and to be united in spirit, because of the merit of the one who is the Cakkavatti king. The gem wheel has great and splendid supranormal power. If any come to pay their respects to the gem wheel, to prostrate themselves before it, and to venerate it with popped rice and flowers, the gem wheel will cure their fever or sickness, enable them to live well and eat well, bring them great prosperity and much progress in gaining wealth, riches, and property. This gem wheel is a hundred thousand times more excellent than the gem called that which fulfills all desires.

Though the gem wheel does not have a mind, it nevertheless appears as if it does. While the gem wheel is ascending but has not yet left the depths of the ocean, the water separates to make way so that the gem wheel can soar up into the air. The gem wheel appears like an ornament in the sky; it sparkles, is very colorful, and glitters beautifully like the moon when it is full. At this time, since it has come to the full moon night, the people have put makeup on their faces; have dressed themselves in fancy attire; are sitting in a pleasant place; and are talking, playing, and laughing with one another in a relaxed manner; and they are all together including the young unmarried men and women, the children and the older adults. They dress themselves in fancy attire and go to play with one another: some play in the middle of the woods, some in the middle of the water, some in the fields, and some in the public highways. When the gem wheel soars up and becomes level with the moon, it is evening

time, just at dusk and the time when the moon appears. To the people who live in the city where the great Cakkavatti king dwells, it looks as if two moons are rising. At the moment when the gem wheel is still twelve *yojana* away from the city, the people hear the sound of the gem wheel, turning and coming against the wind. The sound is very pretty; it is prettier than the sounds of musical instruments such as the harp, gong, drum, trumpet, conch shell, sets of bells, and the like. The people hear the pretty sound and it pleases them very much.

Everyone is filled with gladness and delight, and they make a suggestion to one another saying, "This is strange! What is happening this evening? We have never before seen a miracle like this. This evening two moons are rising, and both are beautifully, completely, and equally full. They are rising side by side, like two royal golden swans flying up into the sky, one beside the other." The people call one another to come and look. Some say that there are two moons rising. Others say, "You must be insane—as far back as your grandfather's time, have you ever heard that there were two moons? In fact this is the sun. It has gone past the time when it is hot, and so it has lost its heat." Another group calls out, "Look, you people. Come and look. This crowd is completely insane, every one of them. They have been saying things that should not be said. They have been changing back and forth; at one moment they say that there are two moons rising, and at the next moment that say that one of them is the sun. This is ridiculous—these people here are obviously insane. The sun has just at this instant set—how could it so suddenly and immediately rise again with the moon? This couldn't be anything else but the castle of a *devatā*, and that is why is appears so bright and shiny. This is because of the gems, jewels, silver, and gold that decorate it." Some groups call out, laugh, and say, "How can they say such things! Look, you people, don't argue back and forth and quarrel—this is not the moon, it is not the sun, and it is not the gem castle of a *devatā*. If it were a moon, the sun, or the gem castle of a *devatā* as you people have said, you would never at any time hear a tumultuous, resounding, and very loud sound such as this. If it has a sound such as this it must be the gem wheel called the Cakkaratana

which we have heard people discussing in olden times. As for this gem wheel, it generally comes because of the merit of a meritorious person who will become a great Cakkavatti king." The people engage in such back and forth arguments, and none of them believes the words of the others.

The gem wheel now moves away from the moon and comes closer, till it arrives within one *yojana* of the city. The people now see it more clearly, think it is a very beautiful thing, and fall in love with it. The sound of the gem wheel becomes very loud, and resounds as if to announce far and wide that the ruler is going to become a Lord who is a great Cakkavatti king. It arrives at the city where the ruler of great merit is. The people then ask as follows: "Which of the rulers will this gem wheel seek out?" One group says the following, "This gem wheel does not come because of the merit of other rulers; perhaps it comes because of His Majesty the King who is our Lord and Master. He has great merit—so that he may become a great Cakkavatti king. He probably is thinking of the gem wheel, and therefore this gem wheel comes to him."

The gem wheel then arrives in that city and lands at the city gate. It then circles to the right around the city, and does so seven times. Then it travels again by air, following the public roadway; and then enters the king's royal palace, circles the ruler three times, and circles the palace seven times. It moves as if it has a mind of its own and intends to come to the king to prostrate itself before him; and it then comes to rest at the foot of his bed. At that place, or any place where the gem wheel stays, the people bring popped rice, flowers of all kinds, candles, scented joss sticks, lamps, fragrant paste, sandalwood perfume, and fragrant ointment in order to pay their respects to it, to bow down before it, to give their salutations to it, and to venerate it. When the gem wheel stays and is set up in its proper place, the rays of the gem wheel shine gloriously throughout the entire palace; it is just like the top of the Yugandhara mountain range when it is lighted up on a bright moonlit night when the moon has come to rest at its peak and is shining in all of its great glory.

At that time the king comes out of his royal palace to admire the gem wheel. A court official says to him, "Please come and admire the

gem wheel, which has gloriously beautiful rays that give beauty to your entire palace." The king then goes and sits on the golden seat decorated with the seven gems that is situated next to the window. The lordly king then admires the gem wheel, which is made glorious by gems of the seven kinds and is most beautiful and incomparable. The king makes a pronouncement to his courtiers, saying as follows, "As we have heard, the respected teachers have said in the past that any ruler who has enough merit will, as a result, become a great Cakkavatti king who will conquer the entire universe, and the gem wheel called Cakkaratana will come to him by virtue of the merit he has accumulated." He goes on to say, "In this era perhaps I am the one who has made merit previously, and perhaps the merit has actually had its effect, and that is why the gem wheel has come to me now. Knowing that it was a full moon Uposatha time, that the king was giving alms and observing the eight precepts, that he was doing the meditation concerning loving kindness, that he was contemplating almsgiving, and that he was meditating concerning the precepts, the gem wheel came to me last night."

The king then drapes over his shoulders a white delicate-textured cloth, both sides of which are lined with other kinds of cloth.[24] Some groups drape themselves with pink-colored cloth, leather-like cloth, and thin, crinkly cloth. They all carry weapons, such as bows and arrows, lances, swords, and spears. Their headgear is decorated with silver, gold, and niello ware. They raise their many three- and five-tiered parasols to shade themselves as they go to admire the trees and vegetation in the middle of the forest. There are groups that carry small flags, big flags, medium-sized flags, red flags, and white flags; the expanse of it is so beautiful that to see it intoxicates the sight. There are white, black, red and yellow flags glistening everywhere, sparkling beautifully, just like the rays of the sun that illuminate all of the land, which is to say all four continents.

These people then travel through the air with the Cakkavatti king. The prime minister then orders the rulers of the provinces to take the

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[24]The phrase "both sides of which are lined with other kinds of cloth" is an abbreviated and somewhat impressionistic rendering of a passage in which the text is not clear.

beautiful drums, which have golden straps and emit rays that are red and beautiful like the light of a fire, and to beat them in order to call the people to give them the following message: "The one who is the king, who is our Lord, has now gained the title of great Cakkavatti king, and can now conquer all of the four continents. Whoever wants to pay their respects to the Lord and to admire his merit, hurry and urge others to come pay their respects to the Lord and admire him. Now our Lord will go to conquer the four continents, so hurry, put makeup on your faces, dress yourselves, and come together in order to accompany our Lord and to admire the merit he has accumulated." At that time the people hear the pleasing sound the gem wheel makes as it leads the Cakkavatti king through the air. Various people leave their work, including work that is not finished, and suggest to one another that they put on their makeup and dress themselves festively, putting on scented paste, sandalwood perfume, and sweet-smelling ointment. In their hands they have popped rice and flowers in order to worship the gem wheel. Everyone is glad and joyful and goes to accompany the king.

The people have only to think that they are going to accompany the king, and without any effort they are already travelling in the air; this is because of the power of the gem wheel. Those people who are the *brahmin* teachers, the princes, the free men all over the land, the ministers, and the holders of successively lower ranks, as well as the common citizens, the householders, the rich men, the leaders, the merchants, the heads of families, the *sudda*, and the *vessa* all acquire beautiful and pure bodies that are flawless.[25] If for any reason their bodies have previously had any flaws in them, the influence, merit, and power of the gem wheel has the capacity and power completely to remove every one of the various flaws that afflict the ordinary people. If you want to be informed about the strength of this army of the great Cakkavatti king, then consider that there is an area twelve

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[25]The *sudda* and the *vessa* are the two lowest of the four Indian castes or *varna* (the two higher being *khattiya* and *brahmin*). In the classical tradition the *sudda* perform the servile functions in society, whereas the *vessa* are the merchants and cultivators who form the main body of the population.

yojana wide and thirty-six *yojana* in circumference; have the army sit there, and there will be just enough room for the gem wheel to be there too. Both His Majesty the great Cakkavatti king and his army travel through the air just like those who possess magical powers from the knowledge of special texts dealing with spells, charms, and special meditation; every time they travel they go by air. But the king and his army are able to travel in the air like that because of the power of the gem wheel.

The great Cakkavatti king is gloriously beautiful like the full moon, and the princes and courtiers who accompany him are also gloriously beautiful, just like the stars, which are the attendants that surround the Lord who is the moon. As for the people, they are glad and are having fun; they are happy, lighthearted, exuberant, cheerful, jubilant, and high spirited. They put makeup on their faces, dress themselves, and laugh and play happily; they sing loudly and sing along with musical instruments, including harps, conch shells, trumpets, large drums, middle-sized drums, small drums, timbrels, brass cymbals, and drums called *bandǫw*, all of which make a harmonious melody that causes the mind to rejoice.[26] Some beat drums, some beat gongs, some beat wooden clappers and various other percussion instruments. Some pluck lutes and some play fiddles while some dance gaily with tiered umbrellas, dance individually, hop, and play.[27] The various kinds of music made by those who play the stringed instruments, and the various kinds of music made by the other instruments resound boisterously, mix together, and reverberate as if they are going to shatter the earth. The people who accompany the great Cakkavatti king as he travels through the air that day are very beautiful—as beautiful as the *devatā* who are the subjects of Lord Indra.

As the king travels through the air, the gem wheel leads the way. His Majesty is next. The army and the trees both large and small, those that have fruit and those that have beautiful flowers, follow in

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[26]The drums called *bandǫw* are small drums on the end of handles, which have strings hanging from each side with balls on the end; when the handles are twisted the balls strike the drum. These drums are often used by the *brahmins* in various functions.

[27]Following the reference to the fiddles, the account incorporates a reference to *pungdo*, whose meaning in this context is not clear.

an unending line and spread out on both sides of the path. As for the people, any group that wishes to eat any fruit will be able to eat in accordance with their wishes; and anyone who wishes to have any kind of flowers to put over his ears or in his hair will be able to have them in accordance with his wish. Anyone who wishes to be in the shade will be in the shade in accordance with his wish. As for the people below watching the procession of the army of the king on that day, when they wish to know the names of the princes, of the free men, of the ministers and the holders of successively lower ranks, or of the various kinds of heads and chiefs, they are able to do so. Because of the influence and power of the sound-producing gem wheel, it is as if that gem wheel could speak; and thus it tells the names of the people in the procession to those who want to know the names. Thus they spontaneously know the names of the princes, and the free men and of the other people; and they know these names because the sound of the gem wheel informs them so that they hear and know.

Now we will describe the people. If anyone wishes to accompany the great Cakkavatti king, even though they may be standing, sitting, or lying, they are spontaneously lifted into the air; they do not have to walk or even to take a step. Their mats of various kinds, their seats, and the places where they sit, lie, live, and eat go with them if they wish to take them. If anyone wishes to go standing, he will go standing. Anyone who wishes to go sitting down, will go sitting down. Anyone who wishes to go lying down, will go lying down. Anyone who wishes to work while he goes, will go working. If anyone has not finished his work, and thinks that he does not want to take it with him, his work will not go along with him. Anyone who wishes to go by air with the king, and would like to be working, will be working as he goes, and his work will not suffer.

The gem wheel, the Cakkavatti king, and his army travel to the east side of the center of the royal Sumeru mountain to a point to the left of the seven encircling mountains;[28] they then cross the ocean

[28]In this sentence the subject, which is missing in the text, has been added in the translation. According to our interpretation of the passage, the point to which the gem wheel, king and army travel is to the east (i.e., to the right) of the Sumeru mountain, and to the left (i.e., to the west) of the innermost of the seven encircling mountain ranges. For a description of the cosmography that is involved, see Chapter 9.

which is on that eastern side and arrive at the land in the east called Pubbavideha, which is 7,000 *yojana* wide. They reach a certain place that is level, nicely even, and pleasant and has beautiful crystal clear water that is incomparable. The banks are not high above the water, and the place looks as if men had prepared and cleared it with knives and axes. The area is twelve *yojana* wide and its circumference is thirty-six *yojana*. This is the place where the royal army of the great Cakkavatti king of ancient times went to visit for pleasure. The gem wheel then stops in the air, as if a hidden stake were being put against it; it does not move, stir, or turn back and forth. When the gem wheel stops in that manner the great Cakkavatti king and his army come down from the air onto the ground below. They look as glorious and as beautiful as stars; or if they don't look like that, they look like flashes of lightning; or if they don't look like that, they look like the flashes from Indra's bow. Every one of them comes down to the pleasant site where those who wish to bathe can bathe as they wish, and where those who wish to eat rice and drink water can eat and drink as they wish; whatever they wish for, they can have it. When the great Cakkavatti king arrives and stays there, the numerous kings that are in the land of Pubbavideha learn that this great Cakkavatti king has come to the land in which they live. None of the rulers, neither the great ones nor the small ones, are able to bring their weapons to do battle with the great Cakkavatti king—this they simply cannot do. Instead they are generally drawn to the great Cakkavatti king by love and adoration, and they suggest to one another that they come to pay their respects to him, have an audience with him, and gather around to pay him homage. Neither the ogres, nor the evil spirits, nor any kind of beasts that can kill and bring death to human beings harbor any evil intentions against the great Cakkavatti king. The reason is that they stand in awe of the merit and the power of this great Cakkavatti king.

When the gem wheel first comes from the ocean it is called simply the gem wheel. But after the great Cakkavatti king has gone and conquered the four lands, the gem wheel is called the tamer of enemies. Thus it has two names.

As for the rulers who are in the Pubbavideha land, each of them

prepares gifts such as candles, joss sticks, and various fragrances and perfumes of the best quality and the most delicate kind. They suggest to one another that they come to pay their respects and make obeisance to the Lord who is the great Cakkavatti king. Then they come to have an audience with him, pay homage to him, and dedicate themselves to be his subjects. When the rulers come to have an audience and meet with the Lord who is the great Cakkavatti king, they appear gloriously beautiful with their royal paraphernalia and the ornaments and decorations they wear. They have decorated themselves with the seven gems, which appear glorious and very beautiful like bubbles of water pouring down from a golden container to wash the feet of the great Cakkavatti king.

As for the rulers, after they prostrate themselves before him, they humbly dedicate themselves saying, "Your Royal Highness, our Lord, from now on into the future, we dedicate ourselves to be your subjects. Whatever you who are our Lord wish to have, we will seek it and bring it to you. Whatever task you want us to do, we will do it as a service to you who is our Lord. As for the countries over which we rule, allow us to offer them to you, to dispose of them according to your will. We entreat you who is our Lord to be gracious to us, your subjects." After the rulers have prostrated themselves, shown their respect, paid homage, and shown obeisance to the great Cakkavatti king and have said these things, the great Cakkavatti king answers these rulers saying, "I am not going to take any property, wealth, tribute, or taxes whatsoever from any other ruler." This is because the king already possesses celestial property by virtue of the great power of the gem wheel. For another thing, he does not give orders assigning any kind of work for the rulers to do that requires them to leave their homeland or makes them feel oppressed or disgruntled. Instead, the Lord wants only to give them delight, to make them happy, to give them enjoyment, to make them merry and glad, and not to bring them any harm.

The great Cakkavatti king knows merit and Dhamma, and teaches the people to know the Dhamma; it is just as if a Lord Buddha had been born and was teaching the people to live according to the Dhamma. At that time the great Cakkavatti king then teaches the

rulers to live according to the Dhamma. He then speaks as follows: "Let the rulers and kings observe the ten Dhammic rules for kings, and do so without ever ceasing. Love your princes and your courtiers, the holders of successively lower ranks, and the common people, the slaves and the free men. Do not choose certain ones to love and certain ones to hate—love them all equally."

"It is difficult to be born as human beings. If you are born to be rulers and kings like yourselves, you generally have a great accumulation of merit; so you should know merit and Dhamma and should have a great fear of evil and be very ashamed to do it. When you exert your authority in any affair, do it with a mind that is honest and righteous in accordance with the Dhamma, and do it without delay, within the same day or night. If you act in this way, both *devatā* and human beings will praise your virtue."

"You have been born to be rulers and kings; to be born and to be like this is not something that just happens. In your previous lives you who are rulers have done good and meritorious deeds and have followed the Dhamma; as a result, you have been born like this, as rulers and kings. You who are rulers have known the virtues of the Three Gems, which are the Lord Buddha, the Holy Dhamma, and the Holy Sangha, and have venerated them in the past. The Dhamma that the ancient teachers—for instance the Lord Buddha, and the wise men who know—have preached to you, pointing out what is righteous, that Dhamma you rulers should remember and follow; anything that is not righteous you should avoid."

"Now I will speak to you about the five kinds of evil deeds that you rulers should avoid. One kind of evil deed concerns various animals or insects that have life, consciousness, mental processes, or move about, right down to every single ant or termite—you must not kill any of these! If anyone does evil of any kind you should not kill him; instead you should teach him according to the Dhamma. This is because taking the life of any living being is an extremely evil deed; the one who does it, after he dies, will be born in hell and will suffer anguish and great trouble for a very long period of time. When he is released from hell and ascends to be born as a human being, he will, as a result of the killing he did, suffer grief and great trouble.

Other people do harm to him and cause him great difficulties. He cannot find happiness and peace for hundreds and thousands of lives; and he will be separated from his relatives and loved ones. If he is not afraid of this kind of evil deed, and still does evil deeds, he will continue to extend the cycle of evil so that it will have no end."

"Another kind of evil deed concerns the wealth and property of others that is not given by its owner—such things rulers must never take! For another thing, in addition to not taking them yourself, you must not have other people take them for you. Whoever is greedy, taking things that others do not give to him, when he is born in hell, suffers grief and anguish for a very long period of time. When he is released from hell and ascends to be born as a human being, he will have a cruel nature, will be terribly destitute, will be desperately poor, and will have great tribulations beyond anything that can be described fully or in detail. Even if he should have a small amount of wealth and property that belongs to him, there will be someone who will snatch it away and steal it. Even if he tucks it inside his clothing, it will fall out; if it isn't like that, it will be destroyed by fire; or if it isn't like that, the water will sweep it away. He will be poor in this way for a thousand lives before the effect of his evil deeds is exhausted. If the person does not realize that this is the result of his evil, and still does evil deeds again and again, he will continue to extend the cycle of evil unendingly—the effect of the evil doing will never be exhausted."

"As for the kind of evil deed that concerns the wives of others—that is, committing adultery with the wives of others—you who are rulers must never do it! You must never do it, even the least bit! If anyone does evil deeds concerning the wives of others he will fall into the hell of the kapok forest.[29] The kapok trees there are iron and their thorns are long, are made of iron, are pointed and very sharp, and have flames that blaze unceasingly. There are *yama* guardians who hold lances, and poke and stab, forcing the being to go up and down

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[29]This is the hell that is also called Lohasimbali and is described more fully in Chapter 1.

so that he suffers grief and anguish for a long period of time. When he is released from hell he will ascend and become a hermaphrodite for a thousand lives, and there will generally be many additional lives before he can be born as a male."[30]

"Another kind of evil deed concerns lying—that is saying things for which there is no basis; such things you who are rulers must never say! If anyone tells lies he will fall into hell where the *yama* guardians will treat him in such a way that he will suffer grief and anguish for a long time. When he is relased from hell and ascends to become a human being he will generally smell terribly, like dirty feces and many other such things, and will have a hideous appearance. If he offends anyone, and that one wants to do him harm, he cannot escape; that one will be able to do harm to him in every life. As for the clothes that he wears, they will have a disagreeable, sweaty smell that will be hideous. This will go on for a thousand lives before the effect of the evil deeds is exhausted; and if he doesn't realize that this is the result of his evil deeds and continues to lie, the cycle of evil will never end or be finished."

"Another kind of evil deed concerns intoxicating liquor—when you who are rulers associate with one another, you must not drink it! If anyone associates with others in order to drink liquor, that evil deed will cause him to fall into hell. There are *yama* guardians who will do harm to him so that he will suffer anguish for a long time. When he is released he will become a *phi sù'a* for 500 lives, and a mad dog for 500 lives. If he should be born a human being, he will be insane; also the appearance of his body will be ugly, he will be inferior, and his mind will be deluded; he will not know what is wrong and what is right, and he will be very cruel. If he does not realize that this is the result of his evil deeds and continues to do that kind of evil deed, the evil grows and grows so that it is very difficult to escape

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[30]In this sentence in the text we have omitted a word whose meaning is unclear. From its structural position, it seems to be intended to supplement the characterization of the being's human condition as a hermaphrodite. In the Mahachuai edition this word is given as *sasačhetœn;* in the Damrong edition an alternative reading of *sasapetœn* is given; in the Pitoon edition the word is changed to *sapattavera* which means a rival or hated one.

from it."

"Any deeds that ought not to be done, you who are rulers must cease doing them! As for the things about which I have just spoken, they are called the five moral precepts. It is appropriate that you who are rulers and kings should strive to remember them firmly, and to teach them to the princes, the courtiers, the holders of successively lower ranks, and the common people, the slaves and the free men, under your royal authority. By helping them to know and keep what is right in this way, one will be granted prosperity and well-being in every future life."

"Listen, you who are rulers and kings. First, since the common people, slaves, free men and subjects in our land till the soil for a living, you should do as follows. When the rice produces heads of grain, let rich men and poor men who have been designated go and appraise the harvest and divide it in relation to its abundance. Let them divide the paddy into ten portions, taking only one portion for the king and leaving nine portions for the people. If they see that the people do not have rice, they should not require any from them. For another thing, you should give a ration to those who are recruited to do service and to the soldiers who are men of courage six times each month, so that they will have enough to eat—do not let them go hungry. If you assign them to do any kind of work, assign only an appropriate amount—do not use them too much so that they are pushed beyond what they are willing to do. If there are any people who are elderly do not use them—let them go as they will."

"Another thing concerns the collection of taxes and tribute from your subjects. Collect the same amount that was collected by the ancient kings who preceeded you. This is what the elders praise as being righteous, and we should not take anything more beyond that amount. If we take anything more beyond that amount, those rulers and kings who succeed us will follow the example, one after another, and it will become a custom; the evil that we have done will be great, because we established this kind of unrighteousness in the land. For another thing, if the common people, the slaves and free men who live within our borders, in our territories, and in our countries, want to go and make their living by trade but cannot find funds, and they

come to ask us who are their masters to loan them money to be their capital so that they will be able to trade for their living, we who are their rulers and kings should entrust them with money from the royal treasury; and when they take any amount—whether it be large or small—we should record that amount in the early part of the year. We who are free men should not take any interest or make any profit from them, but should claim back only the original amount—do not require any interest or taxes."

"For another thing, those who are rulers and kings should give wealth and property to their children, their wives, their mothers, and other members of the royalty, both old and young, in order to provide them with provisions and daily support so that they can eat, live, and maintain their strength. Cosmetics, clothing, and various adornments should be given to them so that they will be contented. We who are rulers and kings should not have any regrets when we give away this wealth."

"For another thing we who are rulers and kings, when we sit with the courtiers in attendance and engage in debate and discussion, should not speak too much. If you are gay and merry about anything don't overdo it—do it moderately. You should always think about what is right and never be careless or negligent. When you judge the affairs of the common people, the slaves or the free men, do not just say this or that in an offhanded way or just scold or beat them, but rather judge the affair rightly and completely in accordance with the Dhamma. Thoroughly consider the pattern of the affair from beginning to end, and then judge with an honest and unbiased mind."

"For another thing, you should feed, look after, and protect the monks, the *brahmins*, the wise men of the royal court, and those who know the Dhamma. When they come, let them sit in a high place, and question them about the most excellent Dhamma."

"Another thing concerns the common people like slaves and ordinary men—that is to say any of those who do good deeds that are beneficial to the ruler and the king. They should be rewarded because of those good deeds, and this should be done in accordance with the greatness or smallness, the heaviness or lightness of their particular virtue and usefulness."

"If any ruler or king, while he reigns, acts righteously, and does righteous things, the common people, slaves and free men, will live peacefully and happily, will have stability and balance, and will enjoy good fortune and prosperity; and this is because of the accumulation of the merit of the one who is the Lord above all.[31] Rice and water, plus fish and other food, the ten thousand measures of gems and ornaments, the nine kinds of gems, silver, gold, clothing, and garments of silk will all be available in abundance. The rain from the sky, which is regulated by the *devatā*, will fall appropriately in accordance with the season, not too little and not too much. The rice in the fields and the fish in the water will never be ruined by drought or damaged by rain. For another thing the days, nights, years, and months will never be irregular. Also the guardian *devatā* who are present to guard and protect the towns and cities will do so because they respect the rulers and kings who act righteously in accordance with the Dhamma. In the case of any king who acts wrongly and does what is not in accord with the Dhamma, the pattern of rainfall, which is regulated by the *devatā*, will be distorted. If the people cultivate the fields, the crops will be brought to ruin and will perish as a result of drought or flood. For another thing fruits and plants that grow above the ground and ordinarily have a nutritive essence and a good and delicious taste will, instead, have these things disappear and be destroyed; and when the nutritive essence sinks completely under the ground the trunks of the trees and the stems will lose their healthy look. The sun, the wind, the moon, and the stars will not be appropriate for the seasons as was the case before. This is because the rulers and kings do things that are not righteous; the *devatā* strongly hate and despise those unrighteous kings, and do not wish to look at their faces—even if they look at them they never look at their faces, and generally look only out of the corner of their eyes."

"Look, you who are rulers, as long as you live, remember firmly the words that I have taught you; be zealous in following this way of righteousness. In this life and beyond, this will bring you prosperity

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[31]The phrase "will have stability and balance" has been used to translate the difficult Thai phrase "*dai lak khad di.*"

and all various kinds of good fortune. When your life ends and you are born in the next life, you will, as a result, be born in one of the six heavenly levels; if you are born in the human realm, you will, as a result, be born in a family that possesses dignity and power, and will have an accumulation of all kinds of merit."

It is observed that there are people who raise and discuss the following question: "At the time when the great Cakkavatti king teaches the rulers and kings, do the rulers and kings feel at all pleased with the great Cakkavatti king, or do they feel displeased and fail to follow his instruction and to demonstrate its excellence?" They say, "Even though the Lord Buddha accumulates great merit until he attains Enlightenment and Omniscience, the kings do not all hear or follow his instruction and preaching. When the Buddha gives his teaching to all the world, some are pleased and follow his instruction, but, as for others, they are not pleased and do not follow his instruction. The ones who have accumulated merit can follow. The ones who have little merit cannot follow; there are many of these, and for the most part they act in accordance with what is wrong. Since the great Cakkavatti king cannot be at all compared with the Lord Buddha, and since there is a great difference between them, how could it be that all the rulers and kings would follow his teaching? Some of them do accept his teaching and act in accordance with it. But some do not accept his teaching and do not act in accordance with it."

After the great Cakkavatti king preaches this Dhamma called the "Sermon of Victory" in order to teach the rulers and kings who are on the eastern side in the land called Pubbhavideha, he gives a farewell feast for the rulers and kings as well as the princes, the courtiers, the holders of successively lower ranks, and the common people. At this feast he serves various kinds of food including rice, water and other items that are nutritious and complete.

Then the gem wheel soars up into the air and leads the great Cakkavatti king and his army through the air towards the east, heading to the eastern wall of the *cakkavāḷa*. When they reach the shore of the ocean that extends to the east, the gem wheel descends into the water of the ocean, which is foaming up and making huge waves. The water

of the ocean, which is foaming up and making huge waves, becomes afraid of the gem wheel and then does not dare to foam up or make any waves at all. To make a comparison, it is like a *nāga* king who, when spreading his hood, is punished; and, being afraid of that punishment, lowers his head, lets his hood collapse, and hides. In a similar way the ocean is afraid of the merit of the gem wheel and cannot foam up or make any waves at all. When the gem wheel goes into the ocean that day the water of the ocean humbly makes way for it, dividing to form a channel that is one *yojana* or 8,000 *wa* wide; and the water on both sides looks as beautiful as a wall made of the gem called cat's eye. The gem wheel then descends until it reaches the bottom of the ocean; the water makes way for the gem wheel and makes a path on the bottom that is 8,000 *wa* wide.

The seven kinds of gems on the bottom of the ocean come together of their own accord and line the path where the Cakkavatti king goes with his army; and this is because of the splendor and power of the gem wheel. The lining and the path extend from one side of the ocean to the other, and reach the base of the Cakkavāḷa wall.

To mention the people of the city who are accompanying the king that day, each of them sees gems, ornaments, silver, and gold of good quality, and each one chooses those that are good and those that they like; some of them sweep them up to put them in the pockets of their garments and in bundles. The people are delighted and glad; and everyone shouts in admiration saying, "Formerly, before our time, nothing like this has ever been seen; but now we have met such things and seen such things because of the accumulation of the merit of our Lord and master."

The gem wheel then leads them through the ocean and to the shore on the other side, which touches the base of the mountain that forms the eastern portion of the Cakkavāḷa wall. The Cakkavatti king then picks up a golden ceremonial vessel filled with scented water and pours the water saying, "This place marks the boundary of my territory, and the people within this boundary belong to my kingdom in the east."

After saying this the great Cakkavatti king returns, following the old path. The princes, the courtiers, the common people, slaves and

free men, come back, some going ahead of him and some following behind. As for the gem wheel, it comes last of all so that it can keep the water of the ocean from covering over the people's path. As for the water of the ocean, it is very fond of the gem wheel and does not want it to leave. To make a comparison, it is like a beautifully formed woman who has acquired a beloved husband—when the husband goes away for a long time and comes back to her, but suddenly has to leave her again, she loves her husband, is reluctant to let him go, and keeps soothing and pleasing him with words because she does not want him to leave her. Likewise, in the same way, the water of the ocean does not want the gem wheel to leave; the water of the ocean feels great love it cannot bear, and follows the gem wheel in order to see it off, gradually covering the path as it goes, but without ever touching the edge of it. The gems, ornaments, silver, and gold also have great love for the gem wheel; and they suggest to each other that they accompany the gem wheel until it reaches the other shore of the ocean. When the gem wheel rises from the ocean, the ocean fills in and becomes just as it had been before.

After His Majesty the great Cakkavatti king has conquered the land of the east called Pubbavideha, and has taken the water of the ocean and the base of the mountain that forms the Cakkavāḷa wall to be the boundary on the left side, which is to the east, he then wishes to conquer Jambudīpa; this is the land where we live and which is surrounded by the ocean. He then travels by air through the atmosphere. At this time the gem wheel suggests to the king that, as he goes through the sky, he should go in the same popular way that has been previously described; and thus they come to the land where we live. As for the rulers and kings who live in this Jambu continent, each one comes to offer gifts, to pay his respects, to bow down, and to do obeisance before the great Cakkavatti king, and the great Cakkavatti king teaches concerning merit and Dhamma, proclaiming the "Sermon of Victory." He goes to the ocean, and the water of the ocean then separates to make a path as has been described before. As for the people in the army, they collect gems and ornaments from the bottom of the ocean as they wish; they pick them up until they have all they can carry, and their bundles are full. Then they go

until they reach the Cakkavāḷa wall on the southern side, and the great Cakkavatti king pours the water from the golden ceremonial vessel saying, "This is the boundary of my territory, and the people within this boundary belong to my kingdom in the south." After saying this he returns, following the same path through the ocean that he took before. After he has returned, the water of the ocean covers up the path, so that it is full and pretty just as it had been before.

After the great Cakkavatti king has conquered the land on the eastern side and conquered the land where we live, which is 10,000 *yojana* wide and is called the Jambu continent, he then wishes to go to conquer the land on the western side, which is 9,000 *yojana* wide, is called Apāragoyāna, and is surrounded by the water of the ocean.[32] He then leaves the water of the ocean and travels in a westward direction. He conquers that land, and teaches the rulers as has been described before. Then he crosses the ocean to the base of the mountain that forms the western wall of the *cakkavāḷa* where he pours water from the golden ceremonial vessel saying, "This is the boundary of my territory, and the people within this boundary belong to my kingdom." After that he returns.

He then wishes to go to conquer the land on the Uttarakurudīpa side, which is 8,000 *yojana* wide and is called the Uttarakuru continent. The rulers and kings come to pay their respects and bow down before him, and he teaches the kings and rulers. When that is done he crosses the waters of the ocean, going until he reaches the base of the mountain that forms the northern portion of the Cakkavāḷa wall. Then he pours the water from the golden ceremonial vessel saying, "This is the boundary of my territory and the people within this boundary belong to my kingdom." He then returns following the path through the middle of the water of the ocean, just as he had done before. After he has come back the water of the ocean gradually covers up the path behind him, and becomes full and pretty just as it had been before.

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[32]Though in this sentence the various manuscripts and editions give the measurement of Apāragoyāna as 1,000 the change to 9,000 is required by the pattern of measurement used throughout the text.

The rulers and kings who are in the 2,000 small lands come out to seek him of their own accord, so that there is no need whatsoever for him to go to conquer them. These 2,000 lands are the satellites of the four large lands, each large land having 500 lands that are its satellites. All of the various riches in the lands throughout the entire *cakkavāḷa*, and in the water of the four oceans that the rays of the sun and the moon reach and on which they shine, are generally the treasures of the Cakkavatti king; when you view these riches they are very great like the wheel, and equal to those of Indra who rules the realm of the thirty-three *devatā*.[33]

After the Cakkavatti king conquers the continents of the *cakkavāḷa*, he then ponders in his mind all of his immense property and wishes to see it. While he is pondering, it is as if the gem wheel knows his mind, and it turns and soars up into the air and emits rays like those of the moon that soar upward all around the royal Sumeru mountain. It looks as if there are two suns that had been formed on the earth and are soaring quickly upward. The people see that it shines brightly and looks gloriously beautiful, view it attentively, and say that there are two suns. The great Cakkavatti king and the army that accompanies him as has been described, rise up into the air by the power of the gem wheel. From their position they can see every place and district. They can see that the royal Sumeru mountain is in the center, and they see the large lands that surround that Sumeru mountain, one in each of the four directions. Then they see the 2,000 small lands that are the satellites of the four great lands in the four directions. They also see the water of the four great oceans that separate the lands; they see the large and small rivers; they see the tops of all the large mountains; they see the large forests in all four lands; they see small cities, large cities, and middle-sized cities, and towns, villages, and hamlets, the names of which are not known—the number cannot be fully counted. For another thing they see streams, pools, canals, big lakes, small waterways, channels, brooks, mountain streams, and ponds that have lotus flowers of every type and kind with their

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[33]For a description of the riches of Indra see Chapter 6.

blossoms and bulbous roots—and all of this looks very beautiful.

After the gem wheel has shown the great Cakkavatti king everything of every type and every kind, the gem wheel then leads him down to our lands, down to the city where the great Cakkavatti king lives. When the gem wheel arrives at the gate of the royal house of the great Cakkavatti king, it hovers in mid-air at just the proper height, neither too high nor too low. This is the place where the people bring popped rice and flowers to pay their respects to it, to bow down to it, and to venerate it. When the great Cakkavatti king arrives at the royal house he orders that a gem pavilion be built at a proper place, has this gem pavilion decorated with the seven kinds of gems, and has the doors and the interior covered with gold and gems that are bright and very beautiful. He arranges for the gem wheel to stay there, and lets the people bring popped rice and flowers to pay their respect to it, to bow down to it, and to venerate it. The gem wheel then comes to stay in that gem pavilion.

As for the royal compound in which the great Cakkavatti king lives, there is no need to light any lanterns or lamps, since it is lit by the rays of the gem wheel, which shine and illumine the entire place so that even the night is as bright as the day; but for whoever thinks and wishes that it should be dark, it is dark in accordance with his thought.

Here ends the account of the gem wheel.

At that time the princes, the courtiers, and the holders of successively lower ranks see to it that a very beautiful elephant house is built. The roof and the pillars are covered with gold and the seven kinds of gems. They spread fragrant paste and sweet smelling sandalwood perfume in the middle of the elephant house, and lay many layers of cloth on the golden dais in the elephant house. Across the top they stretch a ceiling cloth decorated at intervals with seven gems whose glow penetrates everywhere. They put on pendants covered with gems, which sway back and forth and are very beautiful because of the seven kinds of gems; the gems are appropriate for the season and are beautiful like the stars in the sky. Above the layers of cloth on the golden dais there is a sweet odor that comes from the perfuming and the saturation with fragrant paste and sandalwood scent.

They take popped rice, sweet smelling flowers, and all sorts of other things and lay them on top; and above that they string chains and they tie and hang things like tassels and garlands all over the middle of the elephant house. They carefully decorate the place, covering it with the seven kinds of gems, which radiate rays of green, white, red, and yellow colors, look glorious, and shine brightly. In the elephant house they put pieces of green cloth, white cloth, black cloth, red cloth, and yellow cloth that glow with the seven kinds of gems. The more one looks, the more it glows like the abode of a *devatā* in heaven.

After they finish decorating the elephant house, they report to the great Cakkavatti king saying "We who are your slaves have decorated Your Highness' royal elephant house; it is complete with everything. Now we invite Your Highness to think of the gem elephant that is suitable to be Your Highness' royal elephant. At that time the great Cakkavatti king then gives alms and observes the precepts for a complete period of seven days. He thinks of the merit he has made, and he thinks of the Dhamma that he knows and that has been described before. Then he thinks of a gem elephant who is qualified. Because of the influence and merit of the great Cakkavatti king there is an elephant who is from the family of gem elephants called Chaddanta or the family of gem elephants called Uposatha. He has a large, strong, and beautiful body that is as white as the moon on a full moon night, feet that are red and beautiful like the sun when it is just beginning to rise, feet with markings in nine places that look as beautiful as if they had been carefully sculptured, and a trunk that is red and beautiful like a red lotus. He is able to travel through the air like a fully perfected saint, who has power and travels very swiftly. This elephant is large, tall, and beautiful like a silver mountain that Vissukamma has made very beautiful by painting with vermillion taken from the *hingu* plant.[34] The fact that he has acquired such qualities and such characteristics is a result of the merit of the great Cakkavatti king. This elephant comes of his own accord and comes through the air like the royal golden swan called Dhammarāja; he flies to the city of the great

[34]The formal name of the *hingu* plant is *asafetida*.

Cakkavatti king. This gem elephant then arrives at the city of the great Cakkavatti king and enters the very beautiful golden house that has been decorated and awaits him; he comes to stay on the cloth cushion that has been laid, and stands there on the golden dais. This elephant is very tame and experienced, like a veteran elephant that has been in training for a long period of time. This is a very fine elephant—whether he is from the Chaddanta family or the Uposatha family, he is generally the one who is much better than any of the other elephants, and it is for this reason that he comes.

At that time they respectfully inform the great Cakkavatti king saying, "The beautiful white male elephant has already come to stay in the house. Now we invite your Highness to go and admire the white male elephant." At that time the great Cakkavatti king goes over to the elephant house and looks at the elephant. That elephant is very handsome, and the king feels love in his heart, is very glad, and stretches out his hand to caress the elephant. The gem elephant slowly turns his head; and then he bows down, resting his trunk on the ground as a sign by which he shows his respect for the great Cakkavatti king. The great Cakkavatti king wishes to ride on the elephant, and the courtiers, knowing the thought of the great Cakkavatti king, then decorate the elephant's entire body with all sorts of valuable and suitable things, such as silver, gold, decorative gems, and cloth; the value of the silver, gold, gems and other things cannot be calculated, and the sight is as gloriously beautiful as the stars in the sky. Then the great Cakkavatti king mounts this elephant and wishes to go through the air. The elephant then soars up into the air like the royal golden swan who is the king of all the swans, that is to say, that king of the swans who is called King Dhammarāja. Then the army also goes through the air with the king, just as it did in the case of the gem wheel. The great Cakkavatti king is very handsome like Lord Indra when he rides on his elephant named Erāvaṇa surrounded by the *devatā* who are his followers. The great Cakkavatti king and his army go and circle around the royal Sumeru mountain, travel around above the Cakkavāḷa wall, and then return quickly to the city where they live. They leave before breakfast, and when they come back it is not too late to eat breakfast.

Here ends the account of the gem elephant.

After that the princes, the courtiers, the holders of successively lower ranks, and their retinues then decorate a very beautiful stable and adorn it completely, and do everything just as they had done with the house of the gem elephant that has previously been described. When they finish decorating everything, they go and respectfully inform the great Cakkavatti king saying. "We have completed decorating the stable, and now we invite Your Highness to think about the gem horse that will come because of the merit of Your Highness." At that time the Cakkavatti king gives alms and observes the eight moral precepts. Then he thinks of the merit and the Dhamma he has done and knows; and then he thinks of the gem horses, which are finer and more superb than other horses. As he thinks in this way there suddenly arrives a gem horse who is superb, who is fine, who is fast, who is called Valāhaka the horse king, who is the finest of all the horses born in the Sindhava family. He is as beautiful as the color of the clouds or the white mist; his body has around it a glorious greenish color like that of the lightning; his four hooves and forehead have a reddish color like that of sticlac solution; his body is astonishingly well built, just as if it had been delicately sculptured by an artisan; his back has a ridge that is elegantly white and smooth and glows beautifully like the moon; his head has hair that is black, glossy, and beautiful like the neck of a crow, and glows splendidly like a sapphire; his mane looks white, soft, and bouyant like inner fibers of the grass called *plong*[35] that have been delicately arranged to appear very beautiful; and he can travel by air like the hermits who have magical power and use their magical power to fly. It is the power of the merit of the great Cakkavatti king that, by itself, attracts the gem horse to come by air, glowing beautifully like a white misty cloud with a greenish sparkle; it comes of its own accord to the golden stable that has been decorated with the seven gems.

Then the princes and courtiers come respectfully to report to the great Cakkavatti king to let him know. After he knows, he then orders

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[35]The formal name of the grass called *plong* is *scirpus cupsularis*.

that the superb gem horse be adorned with all kinds of ornaments; for example with small cylindrical bells, with strings of round gold bells, with other decorative ornaments, with a decorative attachment for his tail, with other things for his face, and with things for adorning the bright and clean gem saddle laid on the horse king's back. Just above each of his four hooves there is a string of round gold bells, and over his ears two gem bands are put. A golden chain is placed over his neck where it glows beautifully like lightning, and in front is placed a decorative piece of gold. The ornaments they make for the four hooves and the adornments for his body are all made of gold or the seven kinds of gems so that they look and glow beautifully like the moon when it is full. After they have finished decorating the royal horse, they take him to give to the great Cakkavatti king. The great Cakkavatti king then mounts that horse, and the horse takes him soaring up into the air with his army. He then goes and travels around above the Cakkavāḷa wall, just as he did with the gem elephant and the gem wheel. After the king finishes going around, he returns to his dwelling place in time to eat his breakfast and is not late for it.

Here ends the account of the gem horse.

After that the princes, the courtiers, and the astrologers then speak to the great Cakkavatti king as follows, "Your Highness does not have all of the treasures which are to come because of Your Highness' merit, and therefore we invite Your Highness to think of the gem that comes into existence because of Your Highness' merit." At that time, after they have told him that, the great Cakkavatti king then gives alms and observes the eight moral precepts. He then thinks about the merit he has made and the Dhamma he knows, and thinks of the gems that belonged to the great Cakkavatti kings of the past.

We will describe one gem, which is four *sok* long and as large as the hub of a large cart wheel. At the two highest points of the gem there are two golden lotus extending outward. There are a great many strings of pearls that are attached to a central pearl which is attached to those golden lotus; these pearls are white, translucent, and beautiful, and are situated in the midst of the lotus petals. This gem is the king of the other 84,000 kinds of gems. Among these gems some

kinds are as large as gourds; some kinds are as large as the fruit of palm trees; some are the size of bael fruit; some kinds are the size of lemons; some kinds are the size of mangoes; some kinds are the size of *makhampom*; and some kinds are the size of *maklam*.[36] Some kinds are elongated, some kinds are round, and some kinds have the shape of a cube and look very beautiful. Some are red in color, some are white, some are green, some have a delicate color, some are darker red, some have the color of the clouds, some have a combination of colors, and some are yellow and look very bright. When they all come to have an audience with that gem king, it is like the king of the swans called King Madda who is surrounded by the 84,000 swans who are his followers.

At that time the gem which has great splendor and has other gems that are its followers, stays at the top of the faraway mountain called Vipulapabbata.[37] Because of the merit of the great Cakkavatti king, and that alone, this gem is enticed and persuaded to come; the gem is unable to stay in its dwelling—it comes soaring through the air. There are 84,000 attendant gems that follow it that day; they make a glorious sight and cover the sky.

As for this kind of gem, it comes and competes with the rays of the moon only when there is a great Cakkavatti king; but every time there is, it comes. Whenever a great Cakkavatti king dies, the gem returns to stay at the top of the mountain called Vipulapabbata where it remains for a great long period of time. It does not emit any rays to compete with the rays of the moon, because it is awaiting the one with great merit who will come to be a great Cakkavatti king in the distant future; it is because of this reason that the gem does not emit rays to compete with the moon. Whenever there is a great Cakkavatti king, and that great Cakkavatti king thinks about that gem, that gem then comes to the Cakkavatti king and emits rays that compete with the

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[36]The *makhampom*, which is the green-colored fruit of the tree known formally as *emblica officinalis*, is approximately the size of a marble. The *maklam*, which is the black-spotted scarlet fruit of the tree known formally as the *precatorious*, is considerably smaller than a marble.

[37]This mountain is the highest of the five mountains that surround the city of Rājagaha.

rays of the moon—the rays of that gem look gloriously beautiful like the rays of the moon on a full moon night. Follower gems surround it on all four sides—that is in front, in back, on the left and on the right—and come through the air; they follow one after the other and enter the palace of the great Cakkavatti king. These follower gems that come surrounding and behind this gem are glorious and very beautiful; they are like stars, like the multitude of stars that surround the moon on a full moon night. The gem king then comes, surrounded in this way, to have an audience with the great Cakkavatti king.

Then the great Cakkavatti king wishes to test the power of this gem king, called Maṇiratana. He orders that a wooden pole sixteen *sok* long be cut and has it beautifully covered with gold. After having it beautifully covered with gold, he has a gold net bag with a draw string made for the gem king to be in; then he has it tied to the end of the wooden pole with a golden chain; and then he has the pole lifted and has someone carry it in front. This makes the place gloriously bright and shines so that they are able to see the path everywhere, even in spite of all of the four kinds of darkness. The four kinds of darkness are: the darkness of a dark moon or the darkness of the night; the darkness in a dark, dense forest; the darkness of a rainstorm; and the darkness at midnight. None of these four kinds of darkness can stay dark any longer because of the power of the rays of the gem king, which light up the path everywhere, just like it was daytime. The great Cakkavatti king goes, in company with his army, and sees the path, glorious and bright, just as it is in the daytime. The people who work in the fields go to work just as they would do in the daytime. Those who trade go and trade just as they would do in the daytime. Those who hack, chop, and cut wood go to chop and cut wood at night and can do all the various kinds of work just as they could in the daytime. Whatever the people do, they do all of it; even though it is night, it is like the daytime in every way. The people then know the splendor, the sacred power, and the influence of the gem king, which results from the accumulation of the merit of the great Cakkavatti king. The one who has such merit reigns with peace of mind and body, and the people of his kingdom gain happiness and contentment comparable to that of the *devatā* in heaven.

Here ends the brief account of the gem king called Maṇiratana.

Because of the power of the merit of the one who is qualified to be a great Cakkavatti king there is a gem woman. Sometimes there is a woman who has made merit in her previous lives who is born in the land where we live; she will generally be born in the royal family of the city called Madda.[38] The people then say that she should become the wife of the great Cakkavatti king. If a woman who has merit cannot be found in our land, the merit of the great Cakkavatti king attracts and brings a gem woman who lives in the land called Uttarakuru. She comes bringing various kinds of things for ornaments that are replete with the seven gems and are glorious and very beautiful. She comes by air, just like a female *devatā*, and comes down to pay her respects and bow down to the great Cakkavatti king. This gem woman is neither too short nor too tall, but is beautifully and suitably proportioned. She pleases and gladdens the hearts of the people. Her complexion appears polished and smooth; it is clean, clear, and very beautiful, and even the specks of dust do not settle on it or make marks on it—it is like a lotus being touched by the water. The features of this gem woman's entire body from head to toe are perfect, are beautiful, and please everyone in the human world. The only qualification is that she is not the equal of the female *devatā* in the realm of the thirty-three *devatā* because similar rays cannot be found. Whereas the female *devatā* who are in the place of Indra emit rays that extend a great distance out from their bodies, in this case the merit of the gem woman produces rays that radiate from her body but extend only ten *sok* around her. Nevertheless, however dark it is, there is no need to find a candle or a lamp.

The face of the gem woman appears polished and smooth, and is clean, clear, and very beautiful. Her body and skin are soft like cotton that has been fluffed a hundred times and been dipped in clear, very beautiful oil taken from the joint of a special kind of yak oxen called

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[38]It has been suggested that this city or country, which is noted for the beauty of its women, was located in the Punjab. For references see the "Madda" and "Sāgala" entries in G. P. Malalasekera, *Dictionary of Pali Names* (London: Pali Text Society, 1960).

camara. Whenever the body of the great Cakkavatti king is cool or cold, the body of the gem woman is warm; whenever the body of the great Cakkavatti king is hot, the body of the woman is cool. The body of the gem woman has a fragrance like a core of sandalwood and *aloes* wood that has been ground up and mixed with all of the four sweet-smelling essences; this very pleasing smell wafts about in the air at all times. When the gem woman talks or laughs her breath wafts about like the odor of the lotus called blue water lilies and the trees called *chongkolni* when they are in bloom; the breath of the gem woman has that kind of sweet smell at all times.

Whenever the king comes and pays a visit to the gem woman in her dwelling place, she does not remain seated, but generally gets up to greet the king; she then brings her golden pillow and sits, attending and fanning the king; and she massages his feet and hands, and sits in a lower place. The gem woman never at any time goes to lie on the gem bed before the great Cakkavatti king; nor does the gem woman ever at any time leave the gem bed after he does. Whatever kind of work she is going to do, she first of all respectfully informs the king so that he will know. When the king orders her to do it, she does it; she never at any time disobeys the one who is her husband. Whatever she does, all of it satisfies her husband; and whatever she says, all of it pleases her husband. Only the Cakkavatti king and he alone can be her husband; as for other men, they cannot be her husband; and as for the gem woman, she is never the least bit unfaithful to this king.

Here ends the brief account of the gem woman.

At that time the astrologers and the old and wise teachers speak to the great Cakkavatti king as follows: "Your Highness has become a great Cakkavatti king, but Your Highness does not yet have all of the treasures that are to come because of Your Highness' merit." The great Cakkavatti king then gives alms and observes the precepts, and he thinks of the one who will become his treasurer. At that time there is a very rich man who is the descendant of a superb and very rich man of ancient times. This treasurer is able to do all kinds of things that please the great Cakkavatti king. If the Cakkavatti king thinks of any kind of wealth or property and wishes to obtain it, this treasurer is able to bring it and to give it to the king. This treasurer is

then appointed to be the gem treasurer for the great Cakkavatti king. Because of the power of the merit and the Dhamma of the king, it is as if this treasurer has divine eyes and divine ears like the *devatā* in heaven. As for the decorative gems, silver, and gold on the land, under the land, as deep as sixteen *yojana* under the land, or even in the depths of the ocean, this treasurer is able to see them wherever they are. If at any time the treasurer wishes to obtain jewelry of various kinds, the silver, gold, and decorative gems come up to the treasurer of their own accord and grant the treasurer's wishes. If the treasurer wishes to have them in the form of any particular kind of jewelry, the silver, gold, and decorative gems will turn themselves into whatever it is that the treasurer would like.

The treasurer then goes up to inform the great Cakkavatti king and says, "Your Highness who is Lord and Master, may Your Highness reign happily and peacefully, and have no worry in your mind. If Your Highness wishes to have any amount of wealth and property may it please Your Highness to call for it from me alone. I, the slave of the Buddha, will myself gather everything and offer it to you.[39] If Your Highness wishes to reward Your Highness' subjects who are slaves and free men, I, the slave of the Buddha, will gather whatever is needed and offer it to Your Highness. Let Your Highness give according to your own will and have no doubts; if Your Highness wishes to give any great amount or any small amount, do it according to your mind, without giving it a second thought." At that time any things that the gem treasurer thinks about and wishes to obtain suddenly appear and are replete with the seven kinds of gems; they are spread about in abundance and fill the royal treasure house. The gem treasurer then says to the great Cakkavatti king, "Your Royal Highness, from now on into the future I, the slave of the Buddha, will gather the seven kinds of gems in such abundance, and will, at all times, offer them to Your Highness. Let Your Highness hasten to give alms to your subjects who are slaves and free men, and have no regrets; now hasten to give alms in accordance with Your Highness' pur-

[39]The phrase "I, the slave of the Buddha" is a form the Thai traditionally use in addressing the king.

pose."

At that time, on the same day, the great Cakkavatti king wishes to test the power, influence, splendor, and supernormal capacities of the gem treasurer. He orders that a number of ships be decorated with the seven gems, and orders that gold and silver castles be placed on them and also decorated with the seven gems. The great Cakkavatti king goes aboard and sits in the royal cabin on one of these ships. He then goes out to the middle of the ocean, and on that day, 84,000 ships follow and are in attendance. There are gold and silver ships, as well as other kinds of ships and boats playing with the *nāga* kings in the middle of the water. On that day the great Cakkavatti king then gives an order to the gem treasurer saying, "Look, gem treasurer, now I wish to obtain the seven kinds of gems; let the gem treasurer now hasten immediately to find them and bring them to me right here in the middle of the ocean." At that time the gem treasurer responds to the royal order and says, "I, the slave of the Buddha, will gather them to offer to you in accordance with the royal order." The gem treasurer then gazes intensely into the water of the ocean, and suddenly jars and other containers full of decorative gems, silver, and gold appear, rising above the surface and covering the water of the ocean. Then the gem treasurer brings them to the great Cakkavatti king; and on that day the great Cakkavatti king then gives them as a reward to his subjects, both slaves and free men, and the supply never runs out. This gem treasurer of the great Cakkavatti king has the power, influence, splendor, and supernormal capacities that have been described.

Here ends the brief account of the gem treasurer.

As for the king who is the great Cakkavatti king, he generally has 1,000 sons, each of whom has a very handsome appearance, knows the principles of the wise, and is brave. As for the eldest of them all, he has the best knowledge of principles and is more superb than any of his younger brothers. Because of the merit that the great Cakkavatti king has made in his previous lives, his gem son is able to read the natures and minds of other people—that is, if this one is good he knows, and if this one is bad he also knows; even if he is as far as twelve *yojana* away, he is able to penetrate and know thoroughly

the natures and minds of other people. As for the gem son of the king, he speaks to the great Cakkavatti king saying, "Oh, my Royal Father, from now on into the future do not let Your Highness' mind be troubled with the affairs of the towns or cities or by royal duties of any kind. May Your Highness live, enjoying every kind of happiness. As for the affairs of the town and cities and every kind of duty or work, leave it to us and we will be responsible for it—we know how to administer everything in accordance with the Dhamma." From that day forward the great Cakkavatti king does not have to be at all burdened with any of the affairs of the towns and cities, or with any other kind of duty or work. The great Cakkavatti has the gem son who can represent him and carry out his will.

Thus he has the complete set of seven gems, which are the treasures that identify him as a great Cakkavatti king.

The great Cakkavatti king is the Lord and Master of the people who live in the four large lands and the 2,000 small lands located in this *cakkavāḷa*. He generally observes the ten-fold Dhamma for kings, and does so at all times. As for those who conduct themselves according to his advice and teaching, when their life ends and they die, they will, as a result, be born in heaven. As for those who have evil and wicked minds, the Cakkavatti king never speaks to them.

As long as the Cakkavatti king is still living, the gem wheel stays with him and doesn't move away from its proper place; but when the Cakkavatti king dies the wheel moves from its place and returns into the far distant depths of the ocean where it had been before. On the following seven-day occasions the gem wheel generally takes leave of the Cakkavatti: when seven more days are left before the great Cakkavatti king dies; when seven more days are left before he leaves to be ordained into the monkhood; and when seven more days are left before the birth of a Buddha. Whenever such an occasion occurs, the gem wheel leaves the Cakkavatti king and returns to stay in the depths of the ocean as before. Whenever a Cakkavatti king is born, the gem wheel rises up and returns, coming to that Cakkavatti king as has been described much earlier.

When the gem wheel, which is the leader of all the other gems, leaves the Cakkavatti king, the excellent gem elephant—that is, the

one that came from either the Uposatha family or the Chaddanta family—goes back to stay with whichever family he had originally come from; he returns to stay with his family as before. The gem horse also goes back to stay with the Valāhaka family as before. Also the Maṇirattana gem and its 84,000 kinds of follower gems go back to stay at the Vipula mountain as before. And the gem woman, also, if she has come from the Uttarakuru continent, returns to her dwelling place in the Uttarakuru continent, and stays there as before; but if the woman was born in the land where we are, the rays completely disappear from her body, and she remains in a normal condition like ordinary women and the rest of us. As for the gem treasurer, his eyes do not see far away as they had done before; if he wishes to obtain anything, he can no longer have it according to his wish as he had done before. Also the gem son of the great Cakkavatti king no longer knows the principles as he had known them before; previously he had thought and known everything as has been described earlier, but he no longer does so. However it sometimes occurs that the gem son of the great Cakkavatti king has a great deal of merit that he has made in his previous lives, and as a result becomes a great Cakkavatti king in place of his father. If he takes the place of his father he generally knows merit and all kinds of superb Dhamma, just as his father had known them.

At the time that the Cakkavatti king dies, his body is anointed with fragrant paste and sandalwood perfume. They take white cloth with a delicate texture and use it to wrap and seal the body of the Cakkavatti king; they take cotton that has been fluffed a hundred times and wrap around one layer; then they take delicate white cloth and wrap around another layer; and they take delicate cotton and wrap it around, outside the pieces of wrapping cloth. This goes on until there is a total of 1,000 layers—that is 500 layers of delicate cloth and 500 layers of soft cotton. They then pour on perfume that has been processed 100 times, and put the corpse in a golden urn decorated with black and embellished with very delicate colors and designs of all kinds. After that they take the corpse and perform a cremation ceremony using the core of sandalwood and all five kinds of *aloes* wood; and finally they perform an act of veneration with

popped rice and all kinds of flowers.

After the ceremony is completed the people gather the relics of the great Cakkavatti king in order to put them inside a *cetiya* built at the intersection of the roads in the middle of the city so that the people can come to pay their respects, to bow down, and to venerate.[40] Any who pay their respects, bow down, and venerate there will be reborn in heaven when they die. Just as those who worship a Pacceka Buddha or a fully perfected saint will acquire the three treasures of earth, heaven, and Nibbāna, those who venerate a great Cakkavatti king will acquire the two treasures of earth and heaven; however the great Cakkavatti king cannot grant the treasure of Nibbāna, because he is still an ordinary human being. Even such a great Cakkavatti king, who has merit and conquers all four lands, is mortal and is subject to impermanence. He is still wafted along in the cycle of birth and rebirth, and his mind is not free from the suffering within this cycle of birth and rebirth. Only when he has reached Nibbāna is he free from all kinds of suffering within this cycle of birth and rebirth.

Here ends the account of the great Cakkavatti king.

KING DHAMMĀSOKA, QUEEN ASANDHIMITTĀ, AND KING MANDHĀTĀ

As for Cakkavatti kings, there is another kind. There was a king called King Dhammāsoka who reigned in a great city called Pāṭaliputta.[41] When this king began his reign, it was 219 years after our Lord Buddha had entered Nibbāna. This king had 16,000 concubines, and the one who was his queen was named Asandhimittā. When he came into possession of his kingdom all the rulers and the kings in the Jambu continent came to pay respects and to prostrate themselves before him; this was because of the merit of the king who

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[40]*Cetiya* here refers to the kind of *stupa* that, in the Buddhist world, is the traditional funerary monument erected for Cakkavatti kings, illustrious religious personages, and also for Buddha.

[41]This is King Asoka who was an historical king who ruled a great Indian Empire in the third century B.C. He was converted to Buddhism and became the subject of a great cycle of Buddhist legends.

was the great *khattiya*, and because of that alone.[42] It was not only the rulers and kings who came to pay their respects and to prostrate themselves before this king; the *devatā* and the animals that dwelt within the boundaries of this land, who lived underneath it to a depth of one *yojana*, and who lived above it up to a height of one *yojana* also came to pay their respects, to have an audience, to pay homage, and to serve the splendid King Dhammāsoka with loyalty and devotion every day and night, all the time, without ever ceasing. This was because of the merit of this king.

The *devatā* in the Himavanta forest brought him water from the Anotatta lake, which was fragrant, was as clear as a crystal gem, was cool, was sweet to drink, and had a very delicious taste;[43] each day they brought sixteen jars to offer, and each day they offered them to the splendid King Dhammāsoka.[44] The splendid King Dhammāsoka ordered that eight jars of water be offered to the monks; that two jars of water be offered to the sixteen monks who study the Tipiṭaka;[45] that two jars of water be offered to the lady Asandhimattā, who was Queen; that two jars of water be offered to his 16,000 concubines; and that two jars of water be kept for himself for bathing and drinking. He arranged it this way every day, and there was no end to it.

Each day some groups of *devatā* brought and offered soft and fragrant twigs from the *nāgalata* vine which could serve as pieces of wood for cleaning teeth; and each day he ordered that some of these pieces of wood for cleaning teeth be offered to 60,000 monks, and each day he distributed some of them to his 16,000 concubines. Some groups of *devatā* brought *makhampom* fruit, which had a sweet taste, were very fragrant, were the color of gold, and were eaten as a divine medicine; each day they were brought from the Himavanta

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[42]The *khattiya* is the second of the four Hindu *varna* or castes, and refers to the group who are traditionally associated with war, nobility, and political rule.

[43]This lake is located and described in Chapter 9.

[44]Here and at several other points in the following discussion King Dhammāsoka is referred to as "the foot of King Dhammāsoka." Since this is an honorific mode of expression that does not convey the proper emphasis when it is rendered into English, it has been omitted in the translation.

[45]The Tipiṭaka is the Three Baskets or collections of texts that constitute the Theravāda Buddhist canon.

forest to be offered. Some groups of *devatā* brought *myrobalan* fruit, which were as beautiful as gold, were very fragrant, and were eaten as a divine medicine; each day they were brought to be offered to the splendid King Dhammāsoka. Some groups of *devatā* brought ripe mango fruits, which had a color like gold and were sweet and fragrant; each day they were brought from the Himavanta forest to be offered to the splendid King Dhammāsoka.

Some groups of *devatā* brought superbly beautiful cloth of five different colors; each day this was brought from the Chaddanta lake to be offered to the splendid King Dhammāsoka to use for his clothing.[46] Some groups of *devatā* brought beautiful handkerchiefs of five colors—black, red, white, yellow and green; each day they brought these to the splendid King Dhammāsoka to wipe his face and body. As for these pieces of celestial cloth, if they should become soiled with sweat and body dirt, or become old and dull, there was no need to wash them with water or to beat them clean. Rather, a fire was made, and when it flamed up the cloth was taken and thrown into the flame. The fire did not consume the cloth at all, but the sweat and body dirt that caused the cloth to be soiled were entirely gone; the cloth looked new, clean, bright, and beautiful, and the color was like that of new cloth. Some groups of *devatā* brought celestial golden sandals, which were good and had a beautiful color, and offered them to the splendid King Dhammāsoka to put on his feet. Each day some groups of *devatā* brought celestial golden containers with all kinds of fragrant, very sweet smelling substances and offered them to the splendid King Dhammāsoka for his use in grooming and washing his hair.

Some groups of *devatā* brought stalks of sugarcane that were sweet and fragrant, and had the best kind of succulent taste; these stalks, which were as large as the trunks of betel palms, were brought each day to be eaten for food. Some groups of *devatā* brought and offered the best kind of coconuts. Some groups of *devatā* brought and offered the best kind of fruit from the palmyra tree. Some groups of *devatā*

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[46]The Chaddanta lake is located and described in Chapter 9.

brought and offered the best kind of black plums. Some groups of *devatā* brought and offered the palm fruit called *lan*.[47] Some groups of *devatā* brought and offered the best kind of fruit from the banyan tree. Some groups of *devatā* brought and offered the fruits of the *krasang* plant, and the best kind of betel nuts.[48] Some groups of *devatā* brought and offered the best kind of sweets. And some groups of *devatā* brought and offered the best kinds of vine-grown vegetables, such as pumpkins, gourds, and melons.

The Burmese green pigeons, parrots, and other birds called *khla* and *čhing* brought in their beaks the heads of the rice that is called the rice that grows by itself, which grows near the Chaddanta lake; each day they brought and offered 9,000 cartloads. This rice did not need to be pounded, winnowed, or sifted. The wild rats came of their own accord to peel the rice to make it white rice; and as for this white rice, not even one grain was broken.[49] This rice was the royal rice; it was the food that the splendid King Dhammāsoka ate every time—every morning and every evening—for days and nights, all the time, without ceasing. The large and smaller bees came and made hives, and left their honey in jars and other containers for him to eat. The cooks did not have to trouble themselves concerning firewood and kindling, since the bears that lived in the forest chopped the firewood and delivered it to the cooks each day. All of this was because of the merit of this splendid King Dhammāsoka.

As for the birds in the forest—for instance the fabulous nightingales, the peacocks, the cranes, and the blackbirds—they generally came together, strutted around, danced, flapped their wings, spread out their tails, and sang for the splendid King Dhammāsoka; and they did so every day without ceasing. These flocks of birds were the best kinds, and they came from the faraway Himavanta forest. The songs of the fabulous nightingales were beautiful, and were very

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[47]This is the fruit of the variety of palm whose formal name is *carypha umbraculifera*.

[48]The *krasang* is actually a vegetable rather than a fruit. The formal name of the *krasang* is *peperomia pellucida*.

[49]This rice has the same name as the rice that grows in the Uttarakuru continent, but it differs from the Uttarakuru rice in that it does not grow as white rice, but rather, is husked by the wild rats.

pleasing to the mind and senses of the animals; even if a tiger was about to take a deer to eat he would, when he heard the fabulous nightingales sing, forget it and would be completely unable to take his prey or to eat it. Even a child who was being chased to be given a beating and was running away in order to escape would, when he heard these birds sing, no longer feel at all like running away to escape. Birds flying in the air, when they heard the songs of the fabulous nightingales, did not feel like flying away. And also the fish in the water, when they heard the sound of these birds singing, did not feel like swimming on. All of this was because the sound of the fabulous nightingales was so very beautiful and captivating.

The various groups of animals, both those of the earth and those in the air, generally came to put on acts, to entertain, and to wait on the splendid King Dhammāsoka as has been mentioned. The *devatā* of the ocean brought and offered all sorts of decorative gems, silver, and gold. The *nāga* kings brought him cloth that was as beautiful as a lotus flower, and was pure, without any mixture of Thai thread. They brought this cloth, which was entirely of imported silk and special like celestial cloth, so that the splendid King Dhammāsoka could put it on and wear it for his clothing. Some groups of *nāga* kings brought fragrant paste, sandalwood perfume, and sweet smelling substances that were superb and good to offer at all times. This splendid King Dhammāsoka had a vast accumulation of merit, as has already been mentioned.

The splendid King Dhammāsoka heard the preaching of the Dhamma from a monk named Nigrodha; the king thus became very faithful to the teaching of the Lord Buddha, and in his mind he became very respectful to the Three Jewels. The splendid King Dhammāsoka arranged that the 60,000 trays of food that his father, King Bindusāra, had formerly prepared each day for 60,000 mendicants of other groups, be taken from them and be offered each day to 60,000 Buddhist monks. This king built a great sanctuary in his royal garden, made it into a monastery compound called the Asokārāma, and offered it as a dwelling for Buddhist monks. From then on into the future when the various gifts were brought and offered—those the *devatā* brought from the Himavanta forest, those the

people brought, and those various animals brought—the king first took a portion to venerate the Three Jewels; then he gave a portion to the lady Asandhimittā; then he distributed a portion to his 16,000 concubines; then he distributed a portion to the *devatā* kings; then he distributed a portion to the princes, the courtiers, the holders of successively lower ranks, and the common people, slaves and free men in his city—every one of them.

There is a story concerning this city. One day the *devatā* brought from the Himavanta forest some stalks of sugarcane as large as the trunks of betel palms, along with gifts of a great number of various kinds of fruit, and offered them to the splendid King Dhammāsoka. This sugarcane was very sweet and tender to eat. He ordered that this sugarcane be pressed, and on the day when they came to eat at the palace he respectfully presented it to all of the 60,000 monks along with their food. After the monks had finished eating, the splendid King Dhammāsoka poured the water of donation.[50] When the monks were going to leave for the monastery he accompanied them down to the bottom of the steps of the palace, venerated each one of them, and praised the virtues of the splendid Three Jewels. Then he went back into the palace.

On that same day, when morning had come, Queen Asandhimittā arose from her bed, washed herself, and prepared food including rice gruel, various other kinds of food, and pellets of betel to present respectfully to the 60,000 monks. After she had poured the water of donation, paid her respects, and bowed down, she bade farewell to the monks and entered the palace with her attendants. After seating herself on the dais, Lady Asandhimittā saw the sugarcane the *devatā* had brought to offer to the splendid King Dhammāsoka. She then cut off a piece of sugarcane and ate it while she was sitting in the midst of the other women. After going down with the monks, the splendid King Dhammāsoka walked back up, entered the palace, and spied the Lady Asandhimittā sitting there eating the sugarcane in the midst of the concubines. This lady had an elegant figure and

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[50]According to custom the water is poured into the monks' right hand and serves to confirm the offering that has been made.

pleasing complexion, which led him to feel affection towards her, even more than toward his other concubines. He then spoke, praising her laughingly and playfully in the following way: "Who could this be who is sitting here eating sugarcane in the midst of the concubines and whose face is so beautiful? Could she be a woman, or is she a dancer who is adorned so beautifully and has such a pretty complexion?" At that time he was standing right in front of her and went that far in saying playful words and teasing her. When the Lady Asandhimittā heard her royal husband say such words of greeting she thought, "My Lord is the ruler, and is superior to the other rulers and kings here in the Jambu continent and also one *yojana* below this land and one *yojana* above it. *Devatā*, *garuḍa* kings, *nāga* kings, *yakkha*, heavenly musicians, the half-bird, half-human species—both male and female—the sorcerers, spirit-dogs, wild dogs, lions, bears, yellow wildcats, and tigers all come to pay their respects and to prostrate themselves before him.[51] Also he has a great number of elephants, horses, slaves and freemen, troops and commoners; and he has silver, gold, and many previous possessions, plenty of clothing, huge barns full of rice, and plenty of water. My Lord reigns in the midst of the Jambu continent attended by rulers and kings, monks, *brahmin* teachers, householders, princes and courtiers in the same way that Indra is surrounded by the *devatā*. He passes by his slave and sees his slave eating sugarcane, and he speaks as if he did not know his slave. He jeers and mocks his slave in a teasing way, asking who could it be that is sitting here eating the sugarcane; my Lord despises his slave and talks to his slave like that, because he has great prestige and honor, and has an immense store of divinely granted wealth. He says that I don't have any merit, and that each and every day I have to depend on his merit for what I eat."

The Lady Asandhimittā had such harsh thoughts towards her husband, the splendid King Dhammāsoka, and she then spoke to him as follows: "O great king who is worthy of respect, this sugarcane

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[51]A *yakkha* is a powerful supernatural being often considered to be a semidivine guardian and sometimes associated with the *devatā*, King Vessavaṇa, the guardian king on the northern side of the *cakkavāḷa*.

does not need cultivating or care, but grows by itself in the Himavanta forest. The *devatā* brought it to offer because of the power of your slave's own merit, thus your slave eats this sugarcane because of your slave's own merit." When King Dhammāsoka heard those words which were said by the Lady Asandhimittā, he thought in his heart as follows: "Each day she thinks that she has merit and that I am always dependent on the merit which is hers." He then spoke to the Lady Asandhimittā in a reproachful and sarcastic way, saying, "Listen, young Asandhimittā, if the *devatā* truly bring sugarcane from the Himavanta forest to offer to you because of your merit, would you say that I have acquired all of the royal possessions in the entire Jambu continent because of your merit?[52] As for your merit, you lift it up to the level of the great supreme *brahma*, but relegate mine down to that of a being in the hell of suffering without respite. It would be very, very good if your merit were greater than mine, but tomorrow we shall test your merit and see. In the morning 60,000 monks will come to take their meal in the palace. After the monks have finished eating I will offer 60,000 sets of robes, one set for each of the 60,000 monks.[53] Tomorrow morning you must provide 60,000 sets of robes for the occasion. If you provide them for me as I have said, I will then know that you truly have merit, and your merit will be known throughout the entire Jambu continent. If you cannot provide them according to what I have said, tomorrow we shall know more about your merit." When he had said that much, he left the place.

At that time, after she heard her husband talk to her like that, the Lady Asandhimittā became increasingly disturbed. She thought in her heart as follows: "Perhaps my royal husband is angry with me, and that is why he says such things to me." She thought further,

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[52]In this sentence, and in a number of subsequent passages we have translated the appelation *čhao* as "young." It can also be used as a term designating royalty, but we have assumed that in these cases it is being used in its other sense, that is, as a term of endearment appropriate for addressing or referring to someone who is younger or of lower status.

[53]A set of robes includes one broad strip worn over the shoulders, a skirt cloth or waist piece, and an outer piece wrapped around the body, twisted together, and thrown over the shoulder with the end wrapped around the arm.

"Perhaps my Lord thinks that I am angry with him and therefore speaks strongly like that." The Lady Asandhimittā suffered and became very sad, and from evening until midnight she sighed, rolled back and forth on her golden pillow, and could not get the least bit of sleep. The Lady Asandhimittā sighed more and more deeply, and thought in her heart as follows: "Where can I possibly obtain all the 60,000 sets of robes for the monks?" That night was a full moon night, and it was the time for the Uposatha observance; generally at midnight on nights when the moon is dark, on nights when the moon is full, on the eighth night of the waxing moon, and on the eighth night of the waning moon, the great kings who guard the four quarters—King Kuvera, King Dhattaraṭṭha, King Virūpakkha, and King Virūlhaka—make their rounds in order to observe people to see whether they are making merit or doing evil. With reference to those four guardian kings, at that time King Kuvera—that is the great King Vessavaṇa—who has *yakkha* officials for attendants, travelled southward in his superb celestial vehicle from his Āḷakamandā abode in the north. The great King Vessavaṇa passed by in front of the window of the excellent palace where the Lady Asandhimittā was lying; and the great King Vessavaṇa heard the sound of the Lady Asandhimittā sighing because she had not yet found the 60,000 sets of robes for the monks that her husband had demanded. The great King Vessavaṇa got down from his superb vehicle, approached the Lady Asandhimittā, and said to her as follows: "Look, young and noble Asandhimittā, do not grieve. Long ago, in one of your previous lives, you offered a gift of cloth to a Lord Pacceka Buddha, and thereby gained great merit.[54] Because of the influence and power of the merit that came from the offering of cloth to the Lord Pacceka Buddha, you will now gain the result of that merit. Do come to receive it." After the great King Vessavaṇa had thus informed the lady, the great King Vessavaṇa used his magic power to obtain a celestial gem box. King Vessavaṇa then opened the lid of the gem box and presented it to the Lady Asandhi-

[54]In the text the word for cloth is followed by the word "bee," thus recalling an old tradition which associates Asandhimittā with a gift of honey. However, the context and the subsequent references (see below) reinforce and translation given here.

mittā so that she could see the celestial cloth inside the gem box. After the great King Vessavaṇa had handed the gem box to the Lady Asandhimittā, he then instructed the Lady Asandhimittā with the following words: "Look, young Asandhimittā, if you should have use for cloth, you then open the lid of this celestial cloth box and pull the cloth out from the gem box—the celestial cloth is inside the gem box. No matter how much you take, it will never run out. If you wish to have it long, no matter how long, you will have it according to your wish; if you wish to have it short, no matter how short, you will have it according to your wish." After the great King Vessavaṇa had said that much he mounted his celestial vehicle and went back to the Āḷakamandā abode that is his residence which is north of the royal Sumeru.

When morning came the splendid King Dhammāsoka respectfully presented food to 60,000 monks. After the 60,000 monks had eaten, the splendid King Dhammāsoka venerated the monks with joss sticks, candles, popped rice, flowers, fragrant paste, and sandalwood perfume. When this had been done, the lady Asandhimittā took popped rice and flowers that had been made into garlands neatly strung together, which included various colors and had hanging ends decorated in all sorts of different ways; and she put them in a large golden vessel until it was full. She also took sweet-smelling sandalwood powder, candles, and joss sticks. The Lady Asandhimittā then placed the gem box full of celestial cloth inside the container of gold and gems, covered it with still another gold container, and had a faithful maid bring it along. When the Lady Asandhimittā went with her attendants, she respectfully presented food to the monks, and after the monks had eaten, she venerated the monks with the popped rice, flowers, candles, joss sticks, lighted candles, lamps, joss sticks dipped in sandalwood powder, fragrant oil, and betel pellets; and then she seated herself to await the splendid King Dhammāsoka.

At that time the king looked at the Lady Asandhimittā's face, and spoke as follows: "Look, young Asandhimittā, now quickly give me 60,000 sets of cloth so that I can give alms. This time I will depend on your merit—I will offer them as sets of robes to all 60,000 monks." The Lady Asandhimittā responded nicely to the King's command,

and said the following: "My Lord who is worthy of respect, your slave will now offer to you all 60,000 sets of cloth. May you now hasten to give alms to all 60,000 monks in accordance with Your Highness' will."

Immediately after the Lady Asandhimittā had said this, the Queen opened the container made of gold and gems, which had the gem box inside. She then raised the gem box up with her left hand, lifted the lid with her right hand, and put the lid down. With her right hand she then pulled the pieces of celestial cloth out of the gem box, one piece at a time; and each one of them was just enough for one set of robes for a monk. She first presented one piece to the splendid King Dhammāsoka; he accepted this first piece of cloth and offered it to the senior monk, who was the eldest of them all. The cloth had a color as beautiful as if it had come from the wishing tree in the Uttarakuru continent. Following that the lady pulled out pieces of cloth from the gem box, and offered them successively to each of the 60,000 monks. The Lady Asandhimittā took the cloth, out of the gem box in that manner; but the cloth in the gem box never ran out. The gem box was still filled with the celestial cloth, just as it had been before; it was never depleted, even the least bit. When the splendid King Dhammāsoka saw that miraculous sight he was very pleased. He sat and venerated the monks, and all the monks then rejoiced with the splendid King Dhammāsoka because of the alms which he had given. Then, when the monks were leaving the splendid King Dhammāsoka, he went down to see them off at the gate of the palace. After he had paid his respects to the monks, he returned to the palace as was his custom.

When he had returned and gone into the castle, he spoke to the Lady Asandhimittā saying, "Look, young Asandhimittā, you are a divine and virtuous woman, and from today on into the future I transfer to you the dwellings, territories, villages, cities, castles, royal houses, elephants, horses, slaves, freemen, all of the soldiers, the silver, the gold, the precious possessions, and all the 16,000 concubines; you may be their ruler. Also from today on into the future, if you wish to do anything at all, you may do according to your wish; I will allow you to do everything according to your wish. From then on the

Lady Asandhimittā who was the wife of the splendid King Dhammāsoka, even though the splendid King Dhammāsoka had given her permission such as this, could never bring herself to disobey the one who was her husband, even in the slightest way.[55] Whatever she did, no matter how small it was, she consulted with her husband, and then, when he gave the command, she did it. Beyond that, if the splendid King Dhammāsoka had not eaten, she could not bring herself to eat before him; and if he had not gone to bed, she could not bring herself to go to bed before him. After he had gone to sleep, then she went to bed; but even though she went to bed after him like that, she never at any time woke up after him; every time she woke up before the one who was her husband. This young Asandhimittā conducted herself very well, was known for her grasp of principles, her brightness, and her intelligence, was loved by many, had a wide circle of friends and acquaintances, was gifted in conversation, and was not lazy but was always very diligent. She was in the habit of making merit, and this having been considered, she was crowned with the king in the castle and became chief of the 16,000 concubines.

At that time, when the ladies who had formerly been the beloved wives of the splendid King Dhammāsoka saw how much love he gave to the Lady Asandhimittā, they were displeased, desired to bring harm to her, and spoke to one another as follows: "As for the one who is our Lord, he thinks in his heart that the Lady Asandhimittā is the only woman there is, or that perhaps no woman can be found who is a better woman than this Lady Asandhimittā. It is as if he continuously has thoughts like these in his heart; and thus he does not look at us with both of his eyes." These remarks reached the ears of His Majesty, the splendid King Dhammāsoka, and the splendid King Dhammāsoka thought in his heart as follows: "As for the ladies who say such things, they are very bad and know nothing except how to criticize and gossip about the one who possesses great merit. As for women, there are none like this young Asandhimittā,

[55]In this passage the honorific phrase, "the feet of the maid who tries to please," which refers to Queen Asandhimittā appears twice; on the first occasion it has been rendered simply as wife, whereas in the second it has been omitted for grammatical reasons.

who has vast and great merit, who obtains what she wishes and finds what she seeks; but these ladies do not know that she possesses great merit. Since this is the way it is, I will show them so that they will know that the young Asandhimittā possesses merit; they generally have foolish minds and are not aware of it."

One day he ordered 16,000 sweet rice cakes, took one of his rings off his hand, put it inside one cake, and then placed the cake containing the ring on top of the other cakes. He then called the 16,000 ladies together in a gathering, and then spoke as follows: "Look, ladies, you may choose any one of the cakes in the golden cup. Choose and take whichever one pleases you, and hold that cake in your hand. When all 16,000 of you have taken a cake, and there is only one cake left, I will then, after you have chosen, let the young Asandhimittā take hers. Because I have taken one of my rings off my hand and put it in one of the 16,000 and one cakes, and have prayed saying, 'May any lady who possesses merit obtain the cake into which I put this ring,' therefore pray in your hearts, and then each of you choose the one that pleases you." At that time each of the 16,000 ladies chose from all the 16,000 cakes the one cake in the golden cup that pleased her, but none of them was able to take the one cake in which the ring was hidden. As for the one cake in which the ring was hidden, it still remained in the golden cup. The king then had the Lady Asandhimittā go and take it. The Lady Asandhimittā slowly got up, walked gracefully, picked up that cake, and held it in her hand. The king then said to the ladies, "Now all of you have a cake which you are holding in your hand. Break it open, and if anyone finds my ring, bring it to me—then I will know that she really possesses merit." As for the 16,000 ladies, each and every one individually opened the cake in her hand, but none of them found the ring. The king took hold of the cake in the hand of the Lady Asandhimittā; he then opened that cake in front of the ladies, and called their attention to it. And then, in front of the ladies, he found the ring inside that cake and then said, "This young Asandhimittā possesses more merit than all the ladies. Since you did not know that this Lady Asandhimittā possesses merit she has made previously, and you gossiped about me and my love for the Lady Asandhimittā, I have made the merit of the Lady

Asandhimmitā known to you."

When the Lady Asandhimittā heard the king make that pronouncement, she wished to demonstrate the merit she had made in the past. She then held the gem box with her left hand, pulled 1,000 pieces of celestial cloth from the gem box with her right hand, and offered them to the splendid King Dhammāsoka in front of the 16,000 ladies. Then the Lady Asandhimittā took more celestial cloth out of the gem box and gave it to the kings and rulers who ruled in the countryside, giving 5,000 pieces to each. She gave some to the various minor kings; each of these minor kings was given 100 pieces. She gave some to the members of the royalty, giving fifty pieces to each. She gave some to the ladies who were the wives of the kings who ruled the cities and in the countryside; these ladies were given fifty pieces each. She gave some to those in the group of counselors and ministers, giving fifty pieces to each. She gave some to the 16,000 concubines, giving twenty-five pieces to each. She gave some to the citizens—slaves and free men, male and female, old and young—who were in that great city of Pātaliputta, giving twenty-five pieces to each and every one, without missing a single person. At that time the splendid King Dhammāsoka, the rulers and kings of the surrounding countries, the groups of soldiers who were on duty, the courtiers, the holders of successively lower ranks, and the people who were citizens, slaves, and free men, who all came to gather in great numbers at that place, saw the Lady Asandhimittā take the celestial cloth out of that one gem box, and do it endlessly, without ever exhausting the supply. The people saw that it was a most amazing miracle, and they shouted and cheered and offered praises with a sound that reverberated loudly; on that day the sound of the shouting and praising was tumultuous and covered the entire land—it could be heard everywhere and in every place.

The splendid King Dhammāsoka saw this beautiful sight, the likes of which had never existed before, and his amazement was very great. He wanted to know the nature of the merit that the Lady Asandhimittā had done previously, and therefore asked, "Look young Asandhimittā, my royal Queen, I have seen this gem box you have obtained, but when I look at it I am very surprised because

I do not know where the gem box has come from. Where did you obtain this gem box? Please tell me so that I can admire your merit." At that time, when the Lady Asandhimittā wanted to reveal her merit which she had done previously, this queen spoke to the King as follows: "Your Majesty, oh Lord Buddha who is worthy of respect, long ago in a previous life your slave offered a handkerchief to a Pacceka Buddha, and when I offered that cloth the great King Vessavaṇa was my celestial witness. On the day when you told your slave that you wanted to take 60,000 sets of robes from me in order to offer them to all of the 60,000 monks, I could not find them quickly and immediately, and was deeply grieved. I was rolling back and forth as I was lying in my bed, and at that time the great King Vessavaṇa came with his *yakkha* ministers and passed by the window of the palace where I was lying. He heard the noise of my sighing as I was thinking of how I could find the cloth and wishing that I could obtain the sets of robes. The great King Vessavaṇa then descended from his vehicle and came near to your slave's bed. The great King Vessavaṇa then said to me as follows: 'Look young Asandhimittā, do not suffer or grieve in the least. First of all try to remember that long ago in a previous life you gave an offering of a handkerchief to a Lord Pacceka Buddha. Do not be disturbed; as a result of the merit you gained by your offering to the Lord Pacceka Buddha, you will right now be given celestial cloth.' After King Vessavaṇa had said that, he then took a gem box, put it in my hand, and instructed me as follows: 'If you should have need for cloth, hold this gem box with the left hand, then hold the end of the celestial cloth with the right hand, and then take the celestial cloth out from the gem box.' Ever since I have had in my possession this gem box which came from the abode of the great King Vessavaṇa. If I desire to get any amount of cloth, I obtain the amount I have in mind. If I wish to obtain white cloth, I obtain white cloth; if I wish to obtain red cloth, I obtain red cloth in accordance with my wish; if I wish to obtain black cloth, I obtain black cloth in accordance with my wish; if I wish to obtain yellow cloth, I obtain yellow cloth in accordance with my wish; if I wish to obtain light red cloth, I obtain light red cloth in accordance with my wish; if I think in my mind that I wish to obtain

pieces of cloth of any color, I obtain every one in accordance with my wish. If I should wish to obtain cloth from this gem box in order to lay it out so that it would cover the whole and entire Jambu continent, which is 10,000 *yojana* wide, there would be enough to cover it completely, and there is no possibility that the supply would come to an end. This is because of the power that is the result of the merit I have previously made by giving an offering of a handkerchief to a Lord Pacceka Buddha. I have now obtained the results of that merit."

After the Lady Asandhimittā, who was the royal queen, had revealed to King Dhammāsoka these results of the merit she had previously made, the Lady Asandhimittā then, while rejoicing with him, instructed the splendid King Dhammāsoka in the way of the Dhamma, saying, "Oh my Lord and King, who has accumulated much merit, it is very hard and very difficult to be born as a *devatā* or as a human being who encounters the Buddha, the Dhamma, and the Sangha; those who have understanding, who know basic principles, and who exert themselves in making merit and practice the Dhamma will attain the nine supramundane conditions and thus take themselves into the city of Nibbāna.[56] My Lord whose slave I am, it is very difficult for people to be born as human beings on this earth. For anyone who is thus born as a human being, it is also very difficult to have a mind that has pure faith, to know basic principles, and to believe in merit and evil. For another thing, even if one has a mind that has pure faith, knows basic principles, and believes in merit and evil, it is still very difficult to hear the instruction of a Lord Buddha. Even if one has thus heard the Dhamma, it is very difficult to keep it firmly in mind and to preach it to others, passing it on so they can hear. My Lord whose slave I am, though it is difficult to be born as a man, Your Majesty has experienced this. As for being a man who has a mind that has pure faith in the religion of a Buddha, knows basic principles, and believes in merit and evil, Your Majesty has experienced all of this. As for having a mind that has pure faith, and as for hearing the Dhamma, Your Majesty has also experienced all of this.

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[56]The nine supramundane conditions are the four stages of the Path, the four stages of the fruit of the Path, and Nibbāna itself. For a further discussion see Chapter 11.

And as for hearing the Dhamma, being able to remember that Dhamma, and preaching it for others to hear so that it may be passed on into the future, Your Majesty has also experienced all of this. All of these accomplishments are very difficult, and Your Majesty is well experienced in all of them. For this reason I am different from Your Majesty. From now on into the future Your Highness should commit yourself to the religion of the Lord Buddha; Your Majesty should increasingly listen to the Dhamma, observe the moral precepts, and make much merit in the religion of the Buddha. In any case, it is very difficult for us to encounter the religion of a Lord Buddha; and the results of merit and good deeds done in the circle of a Lord Buddha, a Lord Pacceka Buddha or a Lord who is a fully perfected saint whose mind has been freed from the intoxicants are great—no counting or calculation of such results can be complete. From now on into the future you should be diligent in making merit, diligent in giving alms, diligent in listening to the Dhamma, diligent in observing the moral precepts, and diligent in training your mind so that you do not become angry; you should associate with noble friends and acquaintances, and Your Highness should not neglect the Dhamma at any time." After the splendid King Dhammāsoka had heard such words of pleasing instruction from the Lady Asandhimittā, he then spoke to the Queen as follows: "Look young Asandhimittā, from now on into the future I will listen to your words concerning what is wrong and what is right; when you who have merit speak to me, I will listen to everything you say."

From then on the splendid and powerful King Dhammāsoka made much merit and actively practised the Dhamma. He had 84,000 *stupa* constructed in each and every city in the middle of the Jambu continent. He had 84,000 monasteries built, and offered 60,000 trays of food to feed 60,000 monks in the morning, and did so every day until the end of his life.

Here ends the account of the prestige, the glory, and the wealth of the splendid King Dhammāsoka who was a lesser Cakkavatti king.

Those in this land who have merit, who acquire benefits, who do well, and who have a great amount of royal treasure are not equal to an ordinary Cakkavatti king or even a Cakkavatti king of lesser

status. Yet there are those who have made more merit and have had more prestige and wealth than these two kinds of Cakkavatti kings. For example there is King Mandhātā who reigned in the four great continents, as well as in the heavens called the realm of the four great kings and the realm of the thirty-three *devatā*.[57] He had superb celestial riches, and had for his attendants female *devatā* whose appearance was elegant, and whose skin, complexions, bodies, and faces were pretty, stunning, attractive, and most beautiful. Moreover, the *devatā* came to pay their respects, to have audiences, and to please him every day and night; it was just as it is when the courtiers go to visit and have an audience with their king. His merit cannot be described completely—it is excellent.

THE STORY OF JOTIKA, BIMBISĀRA, AND AJĀTASATTU[58]

There are those like the rich man Jotika who live in cities ruled by others, but nevertheless have merit.

Once there was a rich man named Jotika who lived in the great city of Rājagaha. This man had a castle that was seven stories high and was the color of the seven kinds of gems. The grounds of this mansion were covered with gem crystal, which was bright and very beautiful like the surface of a mirror that had been polished 1,000 times. Surrounding the mansion there was a series of seven gem walls covered with the seven kinds of gems. In the areas between these walls there were rows of wishing trees; these rows were between each of the walls and reached to the corners of the castle. At each of the four corners of the mansion there was a gold pit; one of these pits was 8,000 *wa* wide, another was 6,000 *wa* wide, another was 4,000 *wa* wide and another was 2,000 *wa* wide. Each of the four pits was 240,000 *yojana*

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[57]King Mandhātā was, according to the Theravāda tradition, a fabulous king of primeval times; he was identified with the Buddha in one of his previous lives, was said to have been descended from Mahāsamatta who was the first king, and was recognized as an ancestor of the Sakya kings into whose line, according to the tradition, the Buddha himself was born.

[58]Jotika, Bimbisāra and Ajātasattu were all contemporaries of the Buddha who were often mentioned in the canonical tradition. The story as recounted here is, however, the product of much later strata in the tradition.

deep. These gold pits were full of piles of silver, gold, and the seven kinds of gems, which came up to the brim and rose above it just like a pile of palmyra fruit. No matter how much was taken from them, the piles did not at any time become smaller; it was like a supply of water that replenished itself. At the four corners of the mansion there were also four stalks of golden sugarcane, and each stalk was as large as the trunk of a large palmyra tree. The leaves of this sugarcane were covered with gems of the kind called *maṇiratana*, and the joints of the sugarcane were made of gold. At the gates of the seven walls there were seven *yakkha* chiefs who stood guard with their attendants. At the outer gate there was a *yakkha* named Yamakoḷī who stood guard with 1,000 attendants. At the gate of the second gem wall there was a *yakkha* named Uppala who stood guard with 2,000 *yakkha* attendants. It was the same at the third gate; there was a *yakkha* named Damiḷa who stood guard with 3,000 attendants. At the fourth gate there was a *yakkha* chief named Vajiravāma who stood guard with 4,000 attendants. At the fifth gate there was a *yakkha* chief named Sakana who stood guard with 5,000 attendants. At the sixth gate there was a *yakkha* chief named Katārata who stood guard with 6,000 *yakkha* attendants. At the gate of the seventh gem wall there was a *yakkha* chief named Disāpāmukha who stood guard and took care with 7,000 *yakkha* attendants.

The wealth of this rich man was so extensive that the people reported it to King Bimbisāra, who reigned in the city of Rājagaha. The king then had a white-tiered parasol brought in order to honor this great rich man Jotika, and the wife of this great rich man, who was a gem woman from the Uttarakuru continent. When this lady came from the Uttarakuru continent, she brought with her a gem pot; she brought a set of three cooking gems the size of gourds, which were called radiant stones; and she brought with her three *tanan* of white rice, including two *tanan* of rice called self-producing, which had a very sweet smelling fragrance.[59] These two *tanan* of rice were cooked

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[59]A *tanan* is a measure which varies from place to place and from time to time, but is usually equal to approximately one quart.

for Jotika the rich man to eat throughout his entire life, but the supply was never exhausted. After the rice was put in the pot the supply remained full as before, and was never, at any time, exhausted; even if enough rice had been taken out to fill 100 carts, the two *tanan* of rice would never have been depleted, even the least bit—the two *tanan* would have been complete, just as they had been before. To cook rice the two *tanan* of rice were put into the gem pot, which was then placed on the set of three cooking gems which were called radiant stones. At the moment that the pot was placed there, the fire flamed up in the set of three cooking gems, and after the rice was cooked the fire went out of its own accord. When curry, cakes and sweetmeats or other kinds of food were cooked, it happened in the same way.

Also the castle and houses of the rich man were generally gloriously bright from the rays of a gem which made it bright at all times; there were no torches, lights, lamps, or candles whatsoever.

The good and abundant treasures of the rich man Jotika were well known throughout the entire land and everywhere in the Jambu continent. A great number of people came in vehicles and palanquins, one after the other, in order to see these treasures of the rich man Jotika. The rich man Jotika then saw to it that the two *tanan* of rice that had been brought from the Uttarakuru continent were cooked in order to feed the people who had come to sight-see. He then went and took jewelry and decorations used for bodily adornment from the wishing tree, and adorned each of those who had come to look. Then the rich man showed them the gold pit that was 2,000 *wa* wide; and the rich man then said that anyone who wanted to take any amount of silver, gold, and decorative gems could gather and take them to their hearts' content.[60] The people in the Jambu continent came, one after the other, to take the silver, gold, and decorative gems from that one gold pit, scooping them and gathering them in both arms; but that gold pit was not depleted at any time—the piles didn't go down, even a hand's width.

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[60]Both the Damrong and Pitoon editions give the width of the gold pit as two *wa*. However the fact that the account seems to refer back to the earlier description suggests the reading of 2,000 *wa* which is given in the translation.

At that time King Bimbisāra, who reigned in the city of Rājagaha, wanted to see the treasures of the rich man Jotika. Then he came with his attendants, and first of all he reached the outer gem gate. The servant woman who was taking care of the place, sweeping and cleaning up the trash, had an elegant figure and was strikingly beautiful. That servant held out her hand in order to let the king hold on and pull himself up to the gate; but the king didn't take hold of her hand to pull himself up because the king saw that the servant was beautiful. The king assumed that the servant was the wife of the rich man Jotika, and he wouldn't touch or take hold of her hand because he saw that she was beautiful; he was modest and bashful, and wouldn't grasp her hand or hold her arm. The king saw that all of the women in the group who were sweeping, cleaning, and picking up trash at the first gate were beautiful, and he assumed that all of them were wives of the rich man Jotika; the king could not bring himself to touch or take the hand of any one of them.

At that time the rich man Jotika came to the outer gate of the castle to greet the royal King Bimbisāra who was worthy of respect; he invited the king to go in first, and the rich man then walked slowly behind. When the king stepped forward and walked into the castle, he saw the *maṇiratana* gem that covered the grounds of the castle; its light was gloriously bright and penetrated down below, so that it appeared that there was a pit seven man-lengths deep. The king thought in his heart, "There is no doubt that this rich man has dug this pit and hopes that I will fall in." Then the king stopped to wait for the rich man. When the rich man saw that he had stopped like that, the rich man then said to the king, "My Lord, this is not a pit—in fact it is the *maṇiratana* gem." The rich man then went ahead of the king and spoke as follows: "Please, Your Highness, follow your slave." The king then followed slowly behind the rich man; wherever the rich man stepped, the king stepped after him. As the king walked that way, following after the rich man, he observed his mansion from bottom to top. King Ajātasattu, who was King Bimbisāra's son, was accompanying his father, holding the tip of his father's hand; but while the king, who was the father, was observing the beautiful gem castle, Ajātasattu was thinking in his heart as follows: "Is it

really true that my father is great? This rich man lives in a castle made of the seven gems, whereas the Great One lives in a castle made of wood! If at any time I become king, I will seize this castle, and will make it my own."

When the king reached a certain floor, and it was afternoon, the king spoke to the rich man as follows: "I will eat my meal in the castle of the great rich man." The rich man replied, "That is good; it pleases me very much." The rich man then invited the king to wash with fragrant water, and invited him to sit on a golden jewelled seat inside a seat made of the seven gems; ordinarily this was the rich man's own seat, but he offered it to the king. At that point the cooking crew prepared the meal; they took wet rice that had been boiled in milk, put it into a golden cup worth one hundred thousand *tamlúng*, and placed it in front of the king. The king assumed that it was the best rice; and so he washed his hands and was about to eat this rice boiled in milk. When the rich man saw that the king was about to eat this wet rice boiled in milk, which had been prepared to provide a base on which to set a cup of the best rice, he stopped him saying, "Oh Lord who is worthy of respect, this rice is not the best rice. It is, in fact, rice that has been boiled in milk and has been prepared only to provide a base for a cup of the best rice. Please, Your Highness, do not eat yet. This wet rice boiled in milk has been prepared as a base like that in order to protect the best rice so that it will not become cold." After the rich man had said that, he had the servants bring the best rice, which had been prepared from the white rice from the Uttarakuru continent; he had them fill a golden cup with this rice, and set it on the cup filled with the wet rice boiled in milk; and then he invited the king to eat the rice. The more the king ate the rice, the more exceedingly fragrant, delicious, and savory it became—there is no taste to be found which could equal it. No matter how much of this kind of rice a person eats he does not feel full. When the rich man saw that the king had eaten quite a lot, the rich man then prostrated himself before the king and pleaded with him to stop saying, "O Lord who is worthy of respect, please eat only this much, for it is sufficient. You have already eaten a great amount of this rice, and if you eat any more food it might give you indigestion,

or you might become sick from it." The king then spoke to the rich man as follows: "Great rich man, do you begrudge the rice you have given me? Are you afraid that I will eat your rice and run down your supply?" The great rich man replied as follows: "I who am your slave do not begrudge the rice I have given you, and I am not afraid that the supply will be run down. Even if your soldiers, servants, common people, slaves, and free men should come and eat any amount from this one pot of my rice, and this one pot of my curry, the supply in these pots would never run down. The reason that I stopped Your Highness is that I am afraid that something might happen to Your Highness from eating too much food. If Your Highness comes to my house, and nothing happens to Your Highness, all will be well. But if something should happen to Your Highness, the citizens, slaves, and free men would say that something happened to you because you came to the house of the rich man, and the rich man did you harm." The king responded, "Very well, then, if that is so, I will eat only this much." The king then stopped eating, and after the king had stopped eating the rich man had rice and water brought in order to feed each and every one of the princes, the courtiers, the holders of successively lower ranks, the citizens, slaves, and free men who were accompanying the king. All of the persons who had come as the king's attendants ate rice and curry, as did the people of the city who had come on their own. The rich man fed all of them rice from that one pot of rice, and curry from that one pot of curry. Though the rice and curry were eaten, the supply never at any time ran out; no matter how much was taken out, the pots remained full, just as they had been before.

The king then asked the rich man, "Do you have a wife?" The rich man responded, "I do have a wife, and she is a gem woman from the Uttarakuru continent." The king then asked, "Where is this gem woman who is your wife?" The rich man answered the king, "Oh, one who is worthy of respect, the gem woman is in there, in the bedchamber of the castle. Even when Your Highness had arrived at my castle I didn't know it; the reason for this is that I was absorbed in the happiness that comes from my wealth, and I wasn't aware." The rich man then thought in his heart, "It seems as if the king wants

to see my wife." The rich man then said, "I will now go and fetch my wife so she can come to pay her respects to you."

After he had said that he got up and went to the bedchamber of the castle where the gem woman was staying, and spoke to the gem woman as follows: "Look, my beloved, now the royal King Bimbisāra, who is the king reigning in the city of Rājagaha, has arrived at our castle. He has come to sit in my seat out there in the outer room, and I have already served him his meal. Please come to pay your respects to him." The lady then replied as follows: "For what reason is he king so that you have me go to pay my respects to him?" The rich man told her, "He is the lord and king who reigns in this city; he is the lord who is over us. How is it that you did not know?" The lady replied, "I have lived every day without knowing that we have a lord; only today have I discovered that we have a lord. How is it that we have this much merit, and yet we still have a lord? Maybe it is because when we made merit long ago in our former lives, we made it with a faith that was not sufficiently zealous, and the result has been that we have been born having a lord; if we had made merit with a faith that was very zealous we would not have a lord, and you would be the lord over others, just like this one who is the king." After the lady had said that she continued speaking to the rich man saying, "When I go out to pay my respects to this one who is the king as you have bid me, what kind of service should I do? Will my lord please instruct me." The rich man then said, "When you go out to pay your respects to him, please sit down, take a fan and fan him."

At that point she walked out slowly and gracefully, raised her hands in a gesture of respect to the king, took a fan made of the gem leaves of the palmyra tree, and fanned him. While the lady was holding the fan and fanning the king like that, the breeze it created brought out the odor of the incense used to perfume the king's garments and turban. The odor, which came into the air because of the fire used in the perfuming process, got into the gem woman's eyes, made them smart, and caused tears to flow out. The lady then took a cloth to wipe her tears away; and when the king saw that the lady had taken the cloth to wipe her eyes the king assumed that the

lady was crying. The king then spoke to the rich man Jotika as follows: "Look here, rich man Jotika, this lady who is your wife has lost her great beauty. Is it because she sees me come like this and assumes that I come in order to seize your goods and abundant treasure? Is this why she cries? I have come only to admire your merit, so please tell her not to cry." The rich man, prostrating and paying respect, said to the king, "I, who am Your Majesty's slave, beg to inform you that the lady is not crying. Right now the odor from the incense used to perfume the jewelry and ornaments that Your Highness wears has gotten into the eyes of the lady who is Your Highness' slave, causing them to smart, and causing her tears to fall. The reason for this is that in this castle of mine—whether we are doing things connected with eating and living, or anything else including perfuming things—we generally depend on the rays of the *maṇirattana* gem, and never at any time depend on fire; but in Your Highness's castle you generally depend on the rays from fire." Having said this he continued, "Oh Your Highness, from now on into the future I will make it possible for your Highness to depend on the rays from the gem, and not on the rays from the fire as you have done before." After the rich man had said this to the king, the rich man took a gem as large as a large watermelon, whose value cannot be calculated; the rich man then offered this gem to His Majesty, the royal King Bimbisāra.

His Majesty the royal King Bimbisāra, having seen such extensive, excellent, and immeasurable treasures possessed by the rich man Jotika, was very satisfied and glad. The king left the great rich man's castle; and then, accompanied by his splendid attendants, he went back to his royal palace where he had been before. At that time the young King Ajātasattu spoke to King Bimbisāra, who was his father, as follows: "The extensive treasures of this great rich man are not appropriate for a rich man who dwells in our city. It is appropriate that we, who are the rulers and kings, should seize these treasures and make them our own." But the royal King Bimbisāra, who was the father, replied as follows: "To urge me to go with you to seize the treasures of this great rich man Jotika is not right according to the way of the Dhamma. Why do I say that? The reason is that this treasure was

not generated by either your merit or mine. This treasure was generated because of the merit of the great rich man Jotika when this great rich man made merit in his previous lives. Thus the Lord Vissukamma came to create it for the great rich man, and it wasn't obtained in any other way. Therefore it would not be appropriate for us to seize it."

Later on, Ajātasattu associated with Devadatta and made him his teacher, and this Devadatta then suggested that he seize his own father's treasures.[61] King Ajātasattu then seized the royal treasures, dwellings, territories, villages, and cities from his own father and killed his own father. After he had obtained the royal treasure for himself he thought in his heart as follows: "Now I ought to go and seize the gem castle of Jotika, the great rich man." King Ajātasattu then took his army and surrounded the house of Jotika, the great rich man. That day happened to be the fifteenth day of the month, so the great rich man, after he had eaten his meal, had gone to observe the eight precepts and to listen to the preaching of the Dhamma at the Lord Buddha's Veluvana monastery. But King Ajātasattu did not realize that the rich man had gone to listen to the Dhamma and assumed that the rich man was inside the castle.

When the king took his army and surrounded the outer gem wall, the elephants, the horses, the chariots, and the soldiers who were on foot saw their own reflection in the outer gem wall; and they assumed that there was another army inside, which would come out and attack them. They were afraid and did not dare to enter; the elephants and horses stuck their tusks and hoofs into the ground and did not dare to approach the gem wall.[62] At that time King Ajātasattu hastened to drive his men to the attack. The *yakkha* named Yamakoḷī was guarding the gate of the outer gem wall along with his 1,000 attendants; this *yakkha* saw King Ajātasattu coming like that, and

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[61]Devadatta was the cousin of the Buddha who, according to the tradition, turned against him and gained the confidence of King Ajātasattu.

[62]The text actually reads, "the elephants and horses stuck their tusks into the ground." Confronted with the alternative of suppressing the reference to horses or making some sort of insertion, we have chosen the latter course and added "and hoofs."

this *yakkha* then called out asking, "Hey, King Ajātasattu, what are you doing here?" The *yakkha* Yamakoḷī and all of his 1,000 attendants held up their iron clubs as if they were going to strike, and they shouted fiercely. Thus they drove off King Ajātasattu and his attendants; all of them were dispersed, and they fled quickly, each one going his own separate way.

King Ajātasattu himself was taken by surprise, was terribly frightened, and fled quickly, rushing directly into the monastery of the Lord Buddha. The rich man Jotika got up from his place and asked the king as follows: "How is it that Your Highness has come today in such a great rush like this." The king then spoke to the rich man Jotika saying, "You, rich man, had them attack me and drive me out; and then you have rushed here ahead of me, and are pretending that you are sitting and listening to the Dhamma and pretending that you do not know what happened." The rich man then spoke as follows, "Was Your Highness going to seize my castle?" The king then said, "It is true that I was going to seize your castle." The rich man responded as follows: "None of my treasures, even though it be nothing more than the base of one of my looms, can be taken from me unless I give it."[63] The king then said to the rich man, "You speak haughtily, as if you are the king." The rich man said, "I am not the king, but I believe in my merit. If I do not give my treasure, it is not just that one ruler and king like Your Highness cannot take it—if I do not give it, not even a thousand kings and rulers who have as much splendor and power as Your Majesty can take my treasure. Only when I give it can it be taken. If Your Highness does not believe in my merit, I will prove to Your Highness the merit I made long ago in my previous lives. If Your Highness can take my twenty rings on my ten fingers, which I do not give to Your Highness, please go ahead and take them according to your wish." At that time, when King Ajātasattu heard the rich man Jotika speak like that, he became extremely exasperated; to make a comparison, it was as if someone had

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[63]This translation "base of the loom" is extremely dubious. The Mahachuai text reads "ching chœng" which Acharn Pitoon has changed to read "chœng chu'a."

taken an iron club and hit a *nāga* king at the base of his tail. He flexed himself, and leapt from his sitting position; and even from this position he rose eighteen *sǫk* into the air. He landed on the floor in a standing position in the center of the room and took another leap, this time going seventy *sǫk* into the air. King Ajātasattu, who had great strength, braced himself, twisted to the right side and tried to take the rings off the hand of the rich man Jotika. Though he fell down, got up, went down to his knees, and perspired a great deal, he could not take off even one ring, and finally he sat down. At that point Jotika, the rich man, spoke to the king as follows: "This time I will give Your Highness all twenty of my rings. Please, Your Highness, bring a cloth to accept them." At that time King Ajātasattu spread a handkerchief on the ground, and Jotika the rich man lowered his hand to a point just above the handkerchief in front of the king. At that instant all twenty rings suddenly slipped lightly from the fingers of the rich man Jotika and fell on that handkerchief. The rich man then spoke to King Ajātasattu as follows: "Oh My Lord, as you have seen, if I do not give my treasure to anyone, he cannot take it; but as Your Highness has also seen, anytime I give my treasure to anyone, he can take it."

After Jotika the rich man had said that, he stood there feeling compassion in his heart. The rich man then said to the king, "I who am the slave of the Buddha would like to ask to take my leave in order to be ordained as a monk so that I can offer the royal merit to Your Highness. Please give me your permission and say that you will allow me to be ordained." At that point, when King Ajātasattu heard the rich man ask to take his leave to be ordained, the king was very glad and thought in his heart that the castle would become his. The king then spoke to the rich man as follows: "Rich man, if you wish to be ordained, I will give you permission—please go ahead with the ordination." At that time Jotika, the rich man, had his head shaved and was ordained into the religion of the Lord Buddha. He attained the fruit of a fully perfected saint, became filled with discriminating knowledge, and came to be called the venerable monk Jotika. After he was ordained into the religion of the Lord Buddha, all of his treasures disappeared. For instance, the gem woman named Lady

Atulakāya, who was the queenly wife of Jotika the rich man, was taken back by a *devatā* to her original land, which is called the Uttarakuru continent. Also the seven-storied castle covered with the seven kinds of gems, the seven gem walls that surrounded the gem castle, the wishing trees that grew in rows in the seven spaces between the gem walls, the pits of silver and the pits of gold at the four corners of the castle, the gem pot, and the *maṇirattana* gem—all of these good and abundant treasures and all the other valuable property that were generated because of the merit of the great rich man Jotika—sank down under the ground, each and every one.

Here ends the brief account of Jotika the rich man.

KINDS OF MERIT MAKING

What kind of merit was made, what moral precepts were kept, and what kind of alms were given by those who are born among men, those who are blessed with an abundance of various kinds of wealth, those who obtain sovereignty and kingship, and those who are rulers and great Cakkavatti kings? The kinds of merit that can be made in the world of sensual desire are 17,280 in number. What are they?[64] One kind of merit is made knowing merit and evil; the person does it of his own accord and with fondness. Another kind of merit is made really knowing merit and evil; the person's mind is not prone to making merit, but when someone comes and urges him, he makes merit with great fondness. Another kind of merit is made without really knowing merit and evil; the person's mind is not prone to evil, but he makes merit of his own accord and does it with fondness.

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[64]The passage that follows, which is obviously corrupt in the Mahachuai text, has been partially reconstructed by Acharn Pitoon in his edition. We have completed the process, using as a basis the passage dealing with the subject in the *Compendium of Philosophy* (P.T.S. Trans. Ser., No. 2: London, 1910), p. 87, while retaining the distinctive vocabulary used by Phya Lithai. It is worthwhile to note the parallel between the eight most basic kinds of merit identified in the following passage and the first eight of the twelve evil mental states described in Chapter I. There are several differences in vocabulary (e.g., the change from "pleasure" in the earlier discussion" to "fondness" in the latter, and the change from "equanimity" in the earlier discussion to "without the least inclination" in the latter), but the relationship is nevertheless apparent.

Another kind of merit is made without knowing merit and evil at all; when the person hears the words of one who comes to urge him, he is ashamed and then makes merit with fondness. Another kind of merit is made knowing merit and evil; the person does it of his own accord, not having the least inclination. Another kind of merit is made really knowing merit and evil; the person does it when someone comes and urges him, and does it without the least inclination. Another kind of merit is made not knowing merit and evil; the person makes merit of his own accord, and does it without the least inclination. Another kind of merit is made not really knowing merit and evil; the person, when he sees others making merit, makes it with them, and he does so without the least inclination.

These eight kinds of merit are each related to ten different kinds of meritorious activity. What are all of these? First, when meritorious activity is stimulated in the ways that have just been mentioned, the person may give alms such as rice, water, or betel pellets. Another kind of meritorious action is the observance of the five moral precepts, the eight moral precepts, or the ten moral precepts. Another kind of meritorious activity is meditation, for example chanting sacred texts or formulas, reciting the virtues of the Buddha, recollecting the virtues of one's father, recollecting the virtues of one's mother, recollecting the virtues of the monks and one's benefactors, and meditating on the impermanence of phenomena. Another type of meritorious activity is to dedicate the benefit of the merit one has made to the *devatā*, the human beings and the animals who have been one's benefactors. Another type of meritorious activity is to rejoice with the alms giving of others who give alms and make merit, to have a glad mind and help them, and to unite with them in faith. Another type of meritorious activity is done with the body when one renders service to one's father, mother, teachers, and preceptors, or when one sweeps a temple or cleans and clears the ground around a Buddha image, a *stupa*, a *cetiya*, or a sacred and splendid great Bodhi tree. Another type of meritorious activity is done with the body when one shows great respect to one's father, to one's mother, to one's elders and the aged, and to one's various teachers, never becoming negligent towards them. Another type of meritorious

activity is to preach the Dhamma in order to teach others. Another type of meritorious activity is to be diligent in listening to the preaching of the Dhamma and, when there is uncertainty about any action or observance, to be diligent in consulting those who have knowledge and experience. Another type of meritorious activity is to have a steadfast faith in the Buddha, the Dhamma and the Sangha, and also in one's parents and various teachers and monks who have, with sincere intentions, given one nurture and support.

Each of these ten types of meritorious activity may involve any one of six kinds of merit, which are stimulated by different bases. What are all of these kinds of merit, which are stimulated by these different bases? One of these kinds of merit is when the eyes see a merit-stimulating form that constitutes the mental basis, and then the merit is made. Another of these kinds of merit is when, hearing a merit-stimulating sound as the basis, the merit is then made. Another of these kinds of merit is when, smelling merit-stimulating fragrant odors with the nose as the basis, the merit is then made. Another of these kinds of merit is when, eating and tasting merit-stimulating pure food with the tongue as the basis, the merit is then made. Another of these kinds of merit is when anyone, touching a merit-stimulating object with the body as the basis, then makes merit. Another of these kinds of merit is when, thinking of the Dhamma as the basis, the merit is then made.

Each of these six kinds of merit may involve any of the four dominant influences. What are all of these? One is when, having a mind that is focused on merit, it is then made. Another is when there is an effort put into merit, and it is then made. Another is when there is a steadfast thought concerning merit, and it is then made. Another is when there is investigation concerning merit, and there is gladness, and it is then made.

Each of these four kinds of merit has three modes in which the meritorious action is manifested. What are they? One is making merit with the body. Another is making merit with words. Another is making merit with the mind.

Each of these kinds of merit occurs in sets of three. One is when merit is truly made, but only sparingly. Another is when merit is

made, but only moderately. Another is when merit is excellently made.

The kinds of mental states that generate merit in the realm of sensual desire are 17,280 in number. It is like this. Take the eight great kinds of merit and multiply by the ten kinds of meritorious activity; then multiply by the six bases; then multiply by the four dominant influences; then multiply by the three activities; and then multiply by the set of three gradations. This makes the total of 17,280.

These states of consciousness have thirty-eight psychic factors that accompany them and are there to provoke the mind to make merit. What are all these?[65] One causes the mind to be touched. Another causes the mind to experience, that is, to listen and to look. Another causes the mind to know. Another causes the mind to consider. Another causes the mind to hold firm to merit. Another nurtures the other companions of the mind. Another takes these companions of mind, assembles them together, and does not allow them to separate. Another thinks about merit. Another investigates merit. Another causes strong-mindedness and brings about the making of merit. Another causes effort in making merit. Another causes delight in making merit. Another causes a focusing on merit. Another causes faithfulness concerning merit. Another prevents forgetfulness. Another causes shame of evil and thus makes merit. Another causes fear of evil and thus makes merit. Another prevents the greed that will inhibit merit. Another prevents the anger that will ruin merit. Another transforms hatred into evenness of mind. Another causes the mental properties to be easily influenced con-

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[65]In the list that follows Phya Lithai does not include the Pali names of the thirty-eight psychic factors, but only the descriptions. For a listing of the Pali names with an English translation, in the same order as in Phya Lithai's work, see the *Compendium*, pp. 94–96, Nos. I–II and IV–VI. In most cases the correspondence between the particular items is obvious, but in some instances Phya Lithai structures his description not in terms of a factor's positive function, but rather in terms of its negative role in suppressing one of the psychic factors that cause the mind to do evil (for the list of these psychic factors, which induce immortality, see Chapter 1 pp. 26 and 28 or *Compendium*, pp. 94–95, Nos. I–III.)

cerning merit.[66] Another causes the mind to be easily influenced concerning merit. Another causes the mental properties to be quickly influenced concerning merit. Another causes the mind to be quickly influenced concerning merit. Another causes the mental properties to be pliable concerning merit. Another causes the mind to be pliable concerning merit. Another causes the mental properties to adapt to merit. Another causes the mind to adapt to merit. Another causes the mental properties to be submissive concerning merit.[67] Another causes the mind to be inclined toward merit. Another causes the mental properties to be straightforward concerning merit. Another causes the mind to be straightforward concerning merit. Another causes straightforward speaking. Another causes actions that are without fault. Another causes earning a living in a way that is without fault.[68] Another causes a feeling of kindness for beings. Another causes the mind to be sensitive in regard to beings. Another causes comprehension. These make the total of thirty-eight psychic factors that are the companions of mind.

These various kinds of merit are practiced and made not only in this land. Generally the *devatā* who are in the six upper realms of sensual desire also make these kinds of merit that result in becoming *indra* and *devatā*. These kinds of merit lead to the attainment of good and abundant treasures in the realm of desire, but do not lead to the attainment of treasure in the *brahma* worlds. The merit of the *brahma*, which result in becoming *brahma* in the *brahma* world will be dis-

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[66]In this sentence and in several others that occur in the remainder of this passage we have translated *kāya* as "mental properties" (rather than the usual "body") since what is being referred to are the *nāmakāya*.

[67]We have not been able to determine the meaning of the word *banod on*, which appears in the text where "submissive" has been given in the translation. The term *submissive* has been included in the translation because its meaning is parallel to that of being "inclined towards," which is given in the sentence that follows, and because the presence of the word *on* (soft, pliable, submissive) following *banod* seems to confirm that this is the kind of meaning Phya Lithai intended to convey.

[68]In the translation we have substituted the phrase "earning a living" for a phrase in the text that means "eating food." The substitution was made because the Thai phrase in the text does not give any meaningful significance to the sentence, but is at least suggestive of the meaning of "earning a living," which is given in various classical references to this psychic factor.

cussed at a much later point. What has been discussed are the kinds of merit that are made in the world of desire.

FOUR MODES OF HUMAN BIRTH

Now we will discuss the human beings who, when they first come to take rebirth in a mother's womb—that is, those that take the kind of birth called womb-born—have twenty-eight material factors that arise successively as has been described earlier.[69] And we will also discuss the case in which the twenty-eight material factors of the new being arise all at once in an instantaneous mode of birth as, for example, in the case of the human beings who are born in the realm of the hell beings.[70] The twenty-eight material factors have fifty-three more constitutive elements, which makes a total of eighty-one.[71] Moreover the twenty-eight material factors are established, nurtured, and supported by the vitality factor, which supplements flesh and body at seven places. What are all these places? One vitality factor is in the eyes and brings about sight. Another vitality factor is in the ears and brings about hearing. Another vitality factor is in the nose and brings about the smelling of odors. Another vitality factor is in the tongue and brings about the tasting of flavors. Another vitality factor is in the body and brings about feelings, aches, and pains. Another vitality factor is in the sexual parts and brings about the desire for sexual pleasure. One vitality factor is in the mind and brings about thought and reflection on all matters.

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[69]This passage is confused in the original text. In order to render it meaningful and consistent with other portions of Phya Lithai's treatment, the reference to the twenty-eight material qualities that arise successively has been moved forward so that its relation to the womb-born mode of birth becomes clear.

[70]The use of the phrase "for example" probably points to the fact that, according to the classical Theravāda tradition, most births that are moisture-born as well as those that are instantaneous, involve the simultaneous appearance of the twenty-eight material factors.

[71]From the text the exact referrent of the "fifty-three more constitutive elements" cannot be ascertained with certainty. However we assume that the elements involved are the fifty-two mental factors referred to in the *Compendium*, pp. 3–4, plus the mind itself.

All women who become pregnant have one of seven different kinds of pregnancy. What are these kinds? One is called pregnancy from bodily contact. Another is called pregnancy from taking a piece of cloth. Another is called pregnancy from drinking semen. Another is called pregnancy from touching the navel. Another is called pregnancy from sight. Another is called pregnancy from sound. Another is called pregnancy from odor. Such are the seven kinds of pregnancy. As for pregnancy from bodily contact, the conception takes place at the time when there is sexual intercourse with a man. Pregnancy from taking a piece of cloth occurs when a particular woman loves a particular man, takes that man's cloth to put on and drape over herself, and shows affection to it instead of the man; the woman thus conceives at the time when she shows affection to the cloth, and for that reason it is called pregnancy from taking a piece of cloth. A particular woman may fall in love with a man, and, when his semen is emitted, that woman drinks it and becomes pregnant. Such a pregnancy is called a pregnancy from drinking semen, and is like that of the doe who was the mother of the hermit named Isisinga. A particular woman may be caressed by a man on the flesh, the body, or the abdomen so that she becomes glad and falls in love with the man, and becomes pregnant in that way; such a pregnancy is called a pregnancy from touching the navel and is like that of the female hermit called Pārikā who was the mother of young Suvaṇṇasāma, that of the queen who was the mother of King Candajoti, and that of the mother of the young Nandakumāra. A particular woman may fall in love with a man, and when he passes by her she is pleased and becomes pregnant; a pregnancy such as this is called a pregnancy from sight. A particular woman may fall in love with a particular man, and when that man converses and speaks, that woman hears only that man's voice and is glad, and then conceives and becomes pregnant: this kind of pregnancy is called a pregnancy from sound. This is like cranes who are all females among whom no males can be found—any time they hear the thunder they lay eggs of their own accord; it is like a hen who hears the crowing sound of a cock and then has eggs (such things do exist!); it is like a cow who hears the bellow of a vigorous young bull and then becomes pregnant. The

pregnancy from odor is like that which occurs when a cow sniffs the odor and scent of a vigorous young bull and then becomes pregnant (such things do exist!).

How is it said that human beings can be born through the egg-born mode of birth, the womb-born mode of birth, the moisture-born mode of birth, and the instantaneous mode of birth; that is, all four modes of birth whose occurrence is generally known? The learned teachers who reply speak as follows: "An example of the instantaneous mode of birth is the case of woman named Lady Ambapālikā. This lady was born through the instantaneous mode of birth, and we will tell the story which goes as follows."

Once upon a time, 300 *kappa* before this noble *kappa* in which we live, there was a Lord Buddha named Sikhī who brought salvation to the world. In the religion of this Lord Buddha there was a woman named Lady Ambapālikā, and this woman was ordained as a nun in the religion of this Lord Buddha. She was very strict in keeping the most excellent virtues associated with the moral precepts; and at all times she did service in the temple, cared for it, swept it, cleaned it, and cleared it. One day she went along with a group of noble, senior nuns to circumambulate a sacred *cetiya*. At that time there was one venerable senior nun who was a fully perfected saint whose mind had been freed from the intoxicants, who was the oldest among the nuns, and who was the first of the group to perform the circumambulation. The senior nun who was a fully perfected saint moved very quickly and did not turn her face away from the holy *cetiya* in time; and therefore a drop of her sticky saliva fell and touched the holy *cetiya*—but she did not notice this, and walked on ahead. At that time the nun whose name was Ambapālikā saw that drop of saliva, and the nun Ambapālikā then spoke harshly as follows: "Which evil woman spit saliva like this all over the sacred *cetiya* which is my Lord? My heart is so terribly distressed that there is nothing that can be compared to it." The nun Ambapālikā spoke harshly like that, and went on. At that time the nun Ambapālikā came to think about what she had heard from others who had spoken and told about the terrible suffering and anguish of human beings in their mother's womb. She felt a great and extreme hatred and shame, and she lost all desire to be born

in a human womb. This nun then made a wish that she would be born through the instantaneous mode of birth. She practiced the Dhamma of a Buddhist mendicant, and remained a nun until the end of her life.

When this nun died, she, as a result of her evil deed in speaking harshly to the great senior nun whose mind had been freed from the intoxicants, fell into hell, and she had to endure suffering and anguish in that faraway hell for a very long time. When these effects of her evil deed were exhausted, and she was released from hell and ascended, she was, as a result, born as an evil woman who was a prostitute; and this continued for ten thousand lives. This was also because of the effects of her evil deed in speaking harshly to the great, holy, and noble senior nun whose mind had been freed from the intoxicants and in calling her "evil woman"—it was as a result of this that she became a prostitute. After this had ended she was born in the fork of a mango tree in the royal garden of the king in the city of Vesāli. Because of the influence and power of the moral precepts she had kept very strictly at the time when she, in her previous life, had been ordained as a nun, she had an elegant figure, and from head to toe her complexion was beautiful; she was more beautiful than any of the other women who lived in the city of Vesāli. When she was born in the fork of the mango tree she appeared suddenly as a full-grown maiden who was, at that moment, suitable to become a wife. When the keepers of the royal garden saw that the lady was very beautiful, they then took that lady and presented her to the king who reigned in the city of Vesāli. They spoke to the king saying, "We who are Your Highness's slaves have found this lady; this lady was born in the fork of a mango tree." The king said, "If that is true I shall give her a name; we shall call her Ambapālikā (Mango-woman)."

While the Lady Ambapālikā was living in the city of Vesāli, the rulers, minor kings, princes, and courtiers who were in the city of Vesāli spoke harshly to one another, quarrelled with one another, and became extremely angry with one another because each one was fighting with the others to be the first to ask to have the lady for his wife. This affair created a great uproar and spread far and wide, and

all of this was because they saw the beauty of this lady's appearance and wanted to seize her to be their wife. Because the effect of the evil deed that the Lady Ambapālikā had done when she spoke harshly to the great senior nun whose mind had been freed from the intoxicants was not exhausted, and a bit of the effect of this evil deed still remained with her, the king then spoke as follows: "Now the rulers, minor kings, and courtiers in our city speak harshly against one another because they try to seize the Lady Ambapālikā; and it goes on like this without ever ceasing. Thus I will establish her as a courtesan—and this will stop the fighting and the harsh words they use against one another." The king then established the Lady Ambapālikā as a courtesan and made her available to all of the rulers, minor kings, princes, and courtiers.

After a long time had passed this lady bore a son who was called the young son Koṇḍañña. The lady had a great and pure faith in the religion of our omniscient Lord Buddha; and thus she built a monastic compound with a living-place, and gave her son, the young Koṇḍañña, to be initiated into the religion of the Buddha. This young son Koṇḍañña then practiced the Dhamma of the monks until he attained fully perfected sainthood, and became one whose mind was freed from the intoxicants and enriched with discriminating knowledge, and was known as the most venerable monk Koṇḍañña. At that time, the Lady Ambapālikā listened to the Dhamma as it was preached in the circle of the venerable monk Koṇḍañña who was her son. She was glad and had a mind filled with pure faith; and she was then ordained into the religion of our Lord Buddha. After a long time had passed she then attained fully perfected sainthood and became one whose mind was freed from the intoxicants; and when her life came to an end she reached the great city of Nibbāna. Thus, as for human beings like us who are born through the instantaneous mode of birth, there is the case of the Lady Ambapālikā.

There are also human beings like us who are born through the egg-born mode of birth, as is illustrated by the following tale. Once there was a *brahmin* who lived in a large city, and this city was called

the great city of Pāṭaliputta. This *brahmin* left the city, wandered into a large forest, and then met a *kinnarī* whose name is not known.[72] When the *brahmin* saw her appearance he fell deeply in love with her, lived with her in the forest, and had intercourse with her. Soon the lady *kinnarī* was pregnant, and later brought forth two eggs. The lady *kinnarī* brooded over the eggs, the eggs hatched, and two human beings were born. The older one was called the young son Tissa, and the younger one was called the young son Mitra. After the two brothers became aware, they looked at the faces of their parents, realized that they were not of the same species, and realized the truth of impermanence. The brothers then spoke to one another as follows: "To be born in this cycle of birth and death is to be caught in impermanence—nothing is permanent. Let us brothers go and be ordained into the monkhood; then we will take ourselves and enter Nibbāna." The two young brothers then left that place and went to be ordained in the circle of a great elder monk named Venerable Buddha. After a long time had passed the two monks attained the knowledge of the path of a fully perfected saint; and after they died they entered Nibbāna. Thus concerning the people born in the egg born mode of birth, there is the case of these two young brothers.

There are people who are born through the moisture-born mode of birth, and they are generally like the lady named Padumavatī who had 500 sons. The story of this lady's previous life long ago is as follows. Once there was a poor woman who, when her husband had gone out to till the land, was taking some rice to deliver to him. This lady then put the rice basket above her head—which is to say she carried it on her head. When she reached the road the lady saw a Lord Pacceka Buddha whose appearance was very gracious. This lady's heart was filled with pure faith and gladness, and a thought crossed her mind as follows: "I should offer some rice as alms to this Lord Pacceka Buddha." This lady then placed some rice in his alms bowl,

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[72]A *kinnarī* (the feminine form of *kinnara*) is a kind of being that has the body of a bird and a human head.

and then took popped rice mixed with honey and formed it into balls and placed 500 of those balls in the alms bowl on top of the cooked rice. Then she happened to spy a patch of royal lotus growing in a pond near that road, and the lady then went to pick those lotus and placed them in the alms bowl. She placed the rest of the lotus at the feet of the Lord Pacceka Buddha. After she had made her gift offering and showed her veneration, she then paid respect and reverence to the Lord Pacceka Buddha. She then wished as follows: "As the fruit of my merit gained by venerating the Lord Pacceka Buddha with 500 balls of popped rice mixed with honey, I ask to have 500 sons. As the fruit of my merit gained by taking the royal lotus to venerate the feet of this Lord, I ask that wherever I walk lotus will rise up and appear as a support for my feet; may this occur at every step, every place, every time, without ever ceasing." After she had made this wish she paid her respects to the Lord Pacceka Buddha and went on about her chores.

After a long time had passed this lady's life in the human world came to an end and she was born in heaven where she enjoyed celestial treasures. When her life in heaven came to an end, she was born in this human world, but since she detested the idea of being in a mother's womb, she wished to be born in a lotus. When her life ended she descended and was born in a royal lotus in a lake at the foot of the Himavanta mountains. At that time a hermit who possessed supernatural faculties lived in the Himavanta forest and generally bathed in the lake every day. He noticed that every last lotus had blossomed except for one that remained unopened; and it remained unopened like that for seven days. The great hermit saw this and took it to be a great miracle. He then broke off the lotus, brought it with him, and then saw the body inside the lotus; it was a baby girl whose complexion was as beautiful as bright gold. The great hermit was very fond of her and raised her as his own beloved daughter whom he had adopted. The hermit let the baby suck from his thumb, which served in place of a breast; the milk flowed from the thumb of this great hermit because of the power of the merit of the hermit and also that of the baby. Since she was born in the lotus, the great hermit named her Lady Padumavatī (Lotus Woman).

At that time there was a deer hunter who frequented the Himavanta forest. That hunter saw that this woman was very beautiful, and he then went and reported to King Brahmadatta who reigned in the great city of Benares. King Brahmadatta went to pay his respects to the great hermit and asked for the lady so that she could become his wife. After she was born, when she could take steps, walk, and play, wherever she stepped there were lotus in full bloom that rose and appeared from the ground to receive and support her feet, every step she took. This happened because of the fruit of the merit she had gained when she had previously taken the large lotus to venerate the feet of the Lord Pacceka Buddha, and had made her wish.

After a long time had passed, when the lady had been pregnant for a full ten months, she gave birth to 500 royal princely sons in the palace. The princely son who was the eldest brother was the only one who was inside the placenta—as for the 499 other royal princely sons, they were merely attached to the outside of the placenta. The royal princely son who was the eldest brother, who was wrapped in the placenta, was called the grand prince Paduma. When these princes grew up they suggested to one another that they go to be ordained. Then all 500 of these princes gained enlightenment and became Lord Pacceka Buddha; and after a long time had passed, when their lives came to an end, they entered Nibbāna. The great prince Paduma, the eldest brother who was born in the womb and had been inside the placenta, was thus born through what is called the womb-born mode of birth; but his 499 princely brothers and the lady who was their mother whose name was Padumavatī, were born through what is called the moisture-born mode of birth. Thus these provide examples of people who have been born through the moisture-born mode of birth.

KAMMA AND THE PROCESS OF DEATH

For human beings there are four ways in which life can come to an end, and these are as follows. One way is called the expiration of the span of life. Another is called the expiration of *kamma*. Another is

called the expiration of both of these. Another is called expiration because of destructive *kamma*. When the life-span ought to end even though one is young, and one dies—this is called the expiration of the life-span.[73] When, according to one's life-span, one ought not to die; but one nevertheless dies—this is called the expiration of *kamma*.[74] When any group of people who are old, aged, and ought to die do so, it is called the expiration of both of these. When any group of people are hale and hearty but meet with danger—that is, they are beaten, killed, or stabbed or fall from a tree or into the water—and die suddenly like that, it is called expiration because of destructive *kamma*; as for this destructive *kamma*, it can sometimes thwart the person's life-prolonging *kamma*.

The kinds of *kamma* that cause beings to be held within the cycle of birth and rebirth may be enumerated as follows.[75] There are four kinds of *kamma* that are the basis for all the other kinds of *kamma*. One is called reproductive *kamma*; another is called maintenance *kamma*; another is called suppressive *kamma*; another is called destructive *kamma*—such are the four kinds. The one called reproductive *kamma* gives rebirth as a human being. The one called maintenance *kamma* causes happiness and suffering; and, in addition, it causes gladness and dissatisfaction. The one called suppressive *kamma* assembles the bodily effects and frustrates them.[76] The one

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[73]In this sentence Phya Lithai alludes to the traditional belief that at certain points in the cosmic cycle the life-span of human beings becomes very short and that thus, for people born at those times, it is normal for death to occur at a "young" age. For a discussion that refers to the shortening of the normal life-span that occurs as a part of the devolutionary process see Chapter 10.

[74]The implication is that the force of the reproductive or *janaka kamma* that gave rise to the particular existence becomes exhausted, and the death of the being results.

[75]This paragraph, and the two that follow, include several passages whose meaning is problematic. In determining appropriate translations we have interpreted Phya Lithai's intention in terms of the classical tradition on the subjects being discussed. Our two major classical sources have been the *Compendium*, pp. 143–45 and the *Path of Purification*, (Colombo: R. Semage, 1960), pp. 696–98.

[76]In interpreting this sentence, whose exact meaning is particularly difficult to discern, we have followed the Damrong edition, rather than accepting the emendations of Acharn Pitoon. Expressed with more freedom from the Thai text, the traditional conception which seems to be involved here is that this suppressive *kamma* frustrates the effects and operations of the reproductive and maintenance *kamma*, and does not allow them to endure.

destructive *kamma* does away with the life of beings.

There are four kinds of kamma-results that cause and constitute suffering. One kind is the five-fold *kamma* that brings immediate retribution;[77] another is proximate *kamma*; another is chronic *kamma*; another is the other remaining *kamma*. The one called the five-fold *kamma* that gives immediate results gives results that are very weighty. The one called proximate *kamma* gives its result quickly, at the moment of death. The one called chronic *kamma* gives an inclination to accumulate without ceasing, in action and in thought. The other remaining *kamma* give results that may be either good or bad, and do it very quickly indeed.

There are four kinds of *kamma* effects that give results because of the influence of what one has done. One is called the *kamma* that is experienced in the same life. Another is called the *kamma* that is experienced in rebirth. Another is called the *kamma* that is experienced successively. Another is called the *kamma* that no longer is. The one that is called the *kamma* that is experienced in the same life is the kind that, when one has either made merit or done evil in one's life, produces results in that same life. The one called the *kamma* that is experienced in rebirth is the kind that produces results in one's next life. The one called the *kamma* that is experienced successively is the kind that follows one, producing results, until one reaches Nibbāna. The one called the *kamma* that no longer is, is the kind that has lapsed and does not produce any result at all.

Human beings who are at the point of death, if they are going to fall into hell, see flames of fire, the iron kapok tree, and demons holding clubs, lances, and swords dragging and pulling the body away. If they are dying and will be born as a human being they see a lump of flesh.[78] If they are dying and will be born in heaven, they see the wishing tree, golden mansions, and very beautiful gem castles, as well as *devatā* who are dancing and playing. If they are dying and will be born as suffering ghosts, they see chaff and atrophied rice,

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[77]As we have noted earlier the five evil deeds that are involved have, in the course of the tradition, been identified in two different ways. See Chapter 1, n. 26.

[78]This "lump of flesh" is almost certainly intended to suggest the human embryo as it appears in the mother's womb.

and they are very thirsty because they see blood and pus. If they are dying and will be born as animals—that is as birds, deer, hog deer, vicious animals, pigs or dogs—they see forests, trees, clumps of bamboo, vines, and debris, as well as deer and vicious animals in the forest and animals in the village.

Human beings, when they are at the point of death and will go to be born elsewhere, at the moment when they are at the point of death and rebirth, experience in their minds a total of forty-five moments of consciousness; and then their mind is cut off and they die—they leave and take their next rebirth.[79] What are these forty-five moments of consciousness? What are called the vibrating of the life continuum and the arrest of the life continuum each involve a genesis, a duration, and a breaking off, thus making six moments.[80] The turning toward the object that enters one of the five gateways to the mind involves three moments of giving rise to awareness. Mental process involves three moments of awareness of sensation. Reception involves three moments of accepting the awareness of seeing. Examination involves three moments of investigation.[81] Determination involves three moments of fixing firmly on what is investigated. Full cognition

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[79]This paragraph is a very difficult one to interpret. The internal inconsistencies in numbering clearly suggest that the manuscripts have been corrupted by copyists or otherwise. Secondly, the Theravāda tradition has developed a number of variants in describing the death process (see, for example, *Path of Purification*, p. 632, where two possibilities are described). Thirdly, it is quite possible that Phya Lithai was himself less than clear in his use of sources. In this opening sentence we have changed the number forty-one, which is given in the manuscript and the Damrong edition, to forty-five rather than fifty-one as was done in the Pitoon edition since, according to the *Compendium*, which Phya Lithai seems to follow, the correct number is forty-five. (This number of moments is often given as fifteen with the understanding that each of these moments may be divided into the three discreet segments of its genesis, its duration, and its breaking off).

[80]In the various manuscripts and editions the reference to the arrest of the life continuum (and its three constituent moments) are omitted. However, the fact that the arrest of the life continuum is included in all of the classical descriptions; the fact that, unlike the names of the other moments, that of the vibrating of the life continuum is repeated; and the fact that the passage segment concludes by stating that 6 (2 × 3) moments rather than 3 (1 × 3) have been enumerated, all support our determination that its inclusion was intended.

[81]In the manuscript and Damrong edition the reference to the three constitutive moments has been omitted. However in our translation we have followed the obvious change made by Acharn Pitoon in his critical edition.

involves fifteen moments of partaking of the object previously mentioned.[82] Retention involves six moments of registering what was partaken. The return to the life continuum involves three moments of the kind of mind that brings death; and then one dies. Taken together there are forty-five moments in the process of consciousness that occur among human beings who are at the point of death.[83] There are fifty-one moments of full cognition when the object is vivid.[84]

When the mind is cut off and death occurs, one goes away. As for the five aggregates, they do not accompany one at all.[85] What accompanies one is only merit and evil; they will produce results and become the being. As a result of this evil and merit, the being will be fortunate or unfortunate—some are beautiful, and some are not beautiful; some have a long life, and some have a short life; some are lords over others, and some are the slaves of others; some enjoy good conditions, and some are unfortunate; some have understanding, and some have no understanding.

Whoever studies the Abhidhamma with endurance will then truly know. Whoever does not study or does not listen will find it extremely difficult to have a mind that truly knows.

Here ends the brief account of the beings who are born in the human realm, which constitutes chapter five.

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[82]In the various manuscripts the number given in this sentence is twenty-one (the number appropriate for an ordinary process of thought); however, we have changed this number to fifteen to bring the sentence into conformity with the *Compendium's* treatment of the final process of thought that occurs at the point of death, which has a "weak" rather than a "vivid" object. The fact that Phya Lithai was aware of this traditional distinction between the process of thought that occurs at the moment of death (object "weak") and the ordinary process of thought (object "vivid") is clearly suggested by the sentence with which this paragraph concludes.

[83]In this sentence, as in the sentence with which the paragraph began, we have changed the number of forty-one given in the manuscripts and Damrong edition to forty-five. In addition we have added the phrase "who are at the point of death" for purposes of clarification.

[84]We have replaced the number twenty-one (fifteen plus six) with the number fifty-one (forty-five plus six) in order to bring this final sentence into conformity with the immediately preceding discussion in which the fifteen moments of consciousness are each divided into three phases.

[85]The five aggregates are the material factors, feelings, perceptions, formations, and mental process that constitute each person's individuality.

CHAPTER 6

The Realms of the Devatā

THE SIX REALMS

NOW WE WILL describe the *devatā* who are born in six realms of sensual desire. As for *devatā* there are three kinds. One kind are called *devatā* by common agreement; another kind are called *devatā* by birth; another kind are called *devatā* by purity. The rulers and kings in this land of ours, if they know basic principles, know merit, know Dhamma, and act in accordance with all ten of the Dhammic rules for kings, are called *devatā* by common agreement. Those who are in the six upper realms of sensual desire in the celestial region that extends upward until it reaches the *brahma* world above, are called *devatā* by birth. Lord Buddha, Lord Pacceka Buddha, Lords who are fully perfected saints whose minds have been freed from the intoxicants and are disciples—that is those who have entered Nibbāna—are called *devatā* by purity.

The *devatā* who are born in heaven, the *devatā* who are born in the atmosphere, and those that live above the earth take rebirth only through the instantaneous mode of birth. They take rebirth with the nine kinds of rebirth linkage that have already been discussed.[1]

One kind of *devatā* knows about the peaks of the mountains in our land, and they occupy them and make them their abodes.

Another kind of *devatā* live in the middle of the foliage of trees;

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[1]See Introduction, especially n. 6.

some take the base to be their abode and some the top.[2] There are castles on the top of big trees, and the foliage also serves as an abode. If someone chops the tree at its fork and it breaks, the abode falls apart. If the tree breaks by itself, the castle of the *devatā* is completely destroyed. (If the fork of the tree still remains, the castle abode still remains; but if the fork of the tree is broken completely and everywhere, the castle of the *devatā* is broken entirely.) In the cases of *devatā* who live in tree abodes, if the tree breaks, the abode also breaks entirely. (If only the stump remains, the gem castle—that is, the castle at the base of the tree—is not destroyed at all; it is still set up as it was before. But if the tree falls, roots and all, that castle then disappears, and nothing remains.) These gem castles can never be seen by people, but only by the spirits and by the *devatā*. The places and abodes such as these are distributed to them by other *devatā* who are sent by the four guardians of the world; when they wish for any place, they cannot choose or take it for themselves.

From the land where we are, upward 336,000,000 *wa* or, to count by *yojana*, 42,000 *yojana*, there is the heaven called the realm of the four great kings, which is located on the peak of the Yugandhara range.[3] To the west, to the east, to the south, and to the north of the royal Sumeru mountain there are four large cities in which the *devatā* live, each of which extends 4,000,000 *wa* in length and 4,000,000 *wa* in width. Each city is surrounded by a gold wall decorated with the seven kinds of gems, and this surrounding wall is 8,000 *wa* high. The swinging parts of the gates are covered with gems, and above each gate is a gold turret. Inside the cities, which are full of gem castles

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[2]The contents of this sentence and of the remainder of this paragraph are very problematic. The translation we have given, including the use of parentheses and the insertion of the phrase "the castle at the base of the tree" (see below), represents an attempt to make some sense of the whole without deviating too radically from a literal rendering.

[3]In all of the manuscripts and editions the distance in *yojana* is given as 46,000; however, given the figure of 336,000,000 *wa* (which fits the series of numbers that is utilized throughout the chapters) and the fact that 8,000 *wa* is equal to one *yojana*, the correct number of *yojana* is obviously the 42,000 indicated in the translation. Similar adjustments have been made at various points in the discussion in this chapter, and in the four chapters that follow; however footnotes have been included only where the change seems problematic.

that are the dwellings of the *devatā*, the ground is gold and glitters, is very smooth like the surface of a drum, and is as soft as a cotton mattress. When this gem ground is stepped on, it sinks a little, and then springs up just as it had been before, showing no trace of a footprint. Beyond this there is a lake that is clearer than glass; there are five kinds of lotus blooming in the lake, and the water is as fragrant as if it had been purposely scented. There are all kinds of beautiful flowers, and there are superb, beautiful trees that bear superb fruit with an extremely delicious taste; and these trees at all times bear flowers and fruit that never go out of season.

The *devatā* who is the king of all the *devatā* on the eastern side of the royal Sumeru mountain is named King Dhataraṭṭha; he is the king of all of the *devatā* on the eastern side all the way to the Cakkavāḷa wall. The *devatā* who is the king of the *devatā*, of the kingly *garuḍa*, and of the kingly *nāga* on the western side as far as the Cakkavāḷa wall is called Lord Virūpakkha. The *devatā* who is the king on the southern side is called Lord Virūḷhaka; he is the king of the *yakkha* who are called *kumbhaṇḍa*, and of the *devatā* on the southern side reaching all the way to the Cakkavāḷa wall. The *devatā* who is the king on the northern side is called Lord Vessavaṇa the Great; he is the king of the *yakkha* and *devatā* on the northern side of the royal Sumeru mountain reaching all the way to the Cakkavāḷa wall on the northern side.

The life-span of the *devatā* in the realm of the four great kings is 500 celestial years; if one counts in human terms, it is 9,000,000 of our human years. Among the *devatā* who live above, in the middle atmosphere, some have gem castles 8,000 *wa* wide; there are some that have gem castles 16,000 *wa* wide; some have gem castles 80,000 *wa* wide; and some have gem castles 88,000 *wa* wide. They are on all four sides of the royal Sumeru mountain at the same level as the four large *devatā* cities on the peak of the Yugandhara mountain range. Even though they may be close to the Cakkavāḷa wall, they are said to be in the realm of the four great kings.

The sun, the moon, the twenty-seven lunar mansions, and the stars and constellations continuously circle around the royal Sumeru mountain.

As for the four *devatā* kings, Indra appoints them to oversee all of the heavenly and earthly cities in every place, and for this reason they have come to be called the four guardians of the world. When it is the eighth night of the waxing moon, the night of the full moon, the eighth night of the waning moon, or the night of the dark moon, the *devatā* king whose name is King Dhataraṭṭha, who is the king of the *devatā* on the peak of the eastern side of the Yugandhara mountain range and as far as the Cakkavāḷa mountain wall, leaves his city on the top of the Yugandhara mountain range accompanied by all the *devatā* inhabitants.[4] He is accompanied by heavenly musicians who decorate themselves with adornments made of silver and gold, with ornaments for their heads and bodies made of pure silver worth a boundless and inestimable amount of more than 100,000,000, with various kinds of paraphernalia for parades and gatherings that are made of silver and gold, and with lances, swords, fan-shaped insignia, and rank-indicating fly wisps made of silver and gold. He is accompanied by some *devatā* who carry ordinary and pestle-shaped clubs made of silver and gold; and he is accompanied by some *devatā* who carry flags made of silver and gold. He goes over the mountains until he reaches the Cakkavāḷa wall on the eastern side; and then he leads the *devatā* back, traveling by air until they reach the peak of the eastern side of the Yugandhara range.

Next there is a king named King Virūḷhaka who is the king of the *phi su'a* and *kumbhaṇḍa* on the southern side, as far as the boundary formed by the Cakkavāḷa wall.[5] The bodily adornments for King Virūḷhaka and his attendants are made of the gems called *maṇiratana*; these are very beautiful, and one cannot estimate how many hundreds of millions and billions they are worth. The *devatā* who are

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[4]Beginning with this sentence we have deviated significantly from the sequence followed in the various manuscripts and editions. This sentence, the remainder of this paragraph, and the three paragraphs that follow actually appear several pages later in the text where beings in the heaven of the thirty-three devatā are described (see n. 9); however, because the passage concerns the four guardian kings we have chosen to insert it here where its inclusion is obviously more appropriate.

[5]The *kumbhaṇḍa* are a class of beings often mentioned with *yakkha* and *nāga*. They have huge stomachs and their genital organs are as large as pots; because of this latter characteristic that they have been given their name (*kumbhaṇḍa* means pots).

his attendants carry clubs and cudgels made of *maṇiratana* gems. King Virūḷhaka mounts a horse whose adornments are made of *maṇiratana* gems, takes his army as far as the Cakkavāḷa wall on the southern side, and returns by air as far as the southern side of the Yugandhara range.

Next there is also a *devatā* king named King Virūpakkha, who is the king of *nāga* on the western side, as far as the boundary formed by the Cakkavāḷa wall. He has royal *devatā* for his attendants; and one cannot estimate how many hundreds of millions there are. They have bodily adornments made of coral gems, and they carry ordinary and pestle-shaped clubs and rank-indicating fly flaps made of coral gems. King Virūpakkha takes his army as far as the Cakkavāḷa mountain wall on the western side and comes back by air as far as the peak of the Yugandhara mountain that is to the west of the royal Sumeru.

Next there is a *devatā* king named King Vessavana the Great who is the king of the *yakkha* and *devatā* to the north of the royal Sumeru, as far as the Cakkavāḷa wall. The bodily adornments of King Vessavaṇa and his attendants are made of bright gold. Among the *yakkha* some carry ordinary clubs, some carry pestle-shaped clubs, and some carry rank-indicating fly flaps made of gold, and one cannot estimate how many hundreds of millions they are worth; and their faces are awe-inspiring. King Vessavaṇa the Great mounts a yellow horse as beautiful as gold, and takes his army as far as the Cakkavāḷa wall to the north of the royal Sumeru; they then come back by air as far as the peak of the Yugandhara range that is to the north of the royal Sumeru.

The *devatā* kings are 6,000 *wa* tall, and the *devatā* who are their attendants are 4,000 *wa* tall. Those who have made merit and who have, as a result, been born as *devatā*, generally have castles made of gems, silver, and gold, and have innumerable celestial treasures.

When a *devatā* lives in his castle, and another *devatā* is born in fine cloth, the newborn one is called the daughter of that *devatā*. Other *devatā* are born on his bed, and those *devatā* are called the wives of the *devatā* who is the lord of that abode. Any *devatā* who are born right at the foot of a *devatā's* dais become the maids of that *devatā*.

Any *devatā* who have done only a little merit and, as a result, are born at the gate or inside the wall of the castle of any *devatā*, will become the slaves of that *devatā*. This does not include the outside; those who are born outside the gem wall that surrounds the gem castles of the *devatā* belong to the *devatā* in whose territory they are born. If one should be born in the area between the territories of two *devatā*, the two *devatā* take the newborn one to Indra to let him judge the issue. Lord Indra then assigns a *devatā* to measure the place; the newborn *devatā* is sent to the *devatā* whose territory is closest to the place where he was born. If the distance is equal, Indra asks, "When this *devatā* was born, to which side did he turn his face?" and he sends the newborn *devatā* to the *devatā* who lives on that side. Should the newborn *devatā*, at the moment when he is first born, be facing upward and not turn in any direction, Indra does not send that one to either of the two *devatā* who are quarrelling; rather Indra takes that one to be his own.

When *devatā* are born in heaven like that, at the moment of their birth in that place, they grow up instantly, all covered with bright adornments. They have beautiful figures and complexions, and are young and beautiful like a maiden sixteen years of age; and they remain that way all through their lives. Their bodies are pure and without a single blemish, and their bodies never give off even the least bit of unpleasant or repulsive odor. These *devatā* know how to transform themselves, so that if they wish to make their bodies large —no matter how large—they become as large as they wish. If they wish to become small—no matter how small—they become as small as they wish; if there is a place as small as the end of a strand of hair twenty, forty, sixty, or eighty *devatā* can stay in that place. This is because of the transforming power of the *devatā*. Each day these *devatā* eat celestial food that, when it is in their stomachs, dries out and disappears by itself; they have no urine, feces, or excrement as do we who are human beings. Throughout their entire life-span —no matter how long it may be—these *devatā* never contract any kind of disease or ailment; they are never sick or fall ill. They live happily and serenely at all times; they play with their wives and children, and have fun at all times.

Here ends the account of the devatā in the realm of the four great kings.

From the heaven called the realm of the four great kings upward a distance of 336,000,000 *wa* there is the heaven called the realm of the thirty-three *devatā*. That realm of the thirty-three *devatā* is situated on the peak of the royal Sumeru mountain and is known as the city of Indra, who is the king of all the *devatā*. At the top of the royal Sumeru mountain is the city of Indra whose width can be calculated as 80,000,000 *wa*.[6] Right at the peak of the royal Sumeru mountain there are gem palaces and gem *prangs*, and there are a great many places for play and amusement, which provide for a great deal of fun.[7] From the eastern gate of the great city of His Majesty, King Indra, to the western gate of the city, is 80,000,000 *wa*. There is a gem wall surrounding the city that has one thousand gates at various points; and there are peaks in the form of turrets made of gold and decorated with the seven kinds of gems, and these form the roofs above each gate. From the bottom of the gate to the peak of the turret is 250,000 *wa*; and when any one of these gates is closed or opened a very melodious and pleasant sound is heard—it is like the melodious sound of musical instruments. Moreover the *devatā* who live in the city of the thirty-three *devatā* hear the sounds of gem elephants and gem chariots, which are tumultuous, loud, melodious, and very pleasant.

In the middle of this city of the thirty-three *devatā* there is the Vejayanta castle, which is 25,600,000 *wa* high.[8] This castle is most exquisitely beautiful and is covered with the seven kinds of gems,

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[6]The measurement of the width of the "city" or "kingdom" of Indra given in this sentence and in the remainder of the paragraph is actually 8,000,000 *wa* rather than 80,000,000 *wa*. However, since both the classical tradition (see entry under Tāvatiṅsa in the *Dictionary of Pali Names*) and Phya Lithai, in a later context, give the figure as 10,000 *yojana* or 80,000,000 *wa*, we have used the latter figure in the translation.

[7]A *prang* is a particular kind of monument that has a tall, pointed peak with prongs at the top.

[8]The figure given for the height of the Vejayanta castle (or even the smaller figure of 8,000,000 *wa* given in the classical tradition—see, for example, the entry in the *Dictionary of Pali Names*)—seems to confirm the change of the figure of 8,000,000 *wa* to 80,000,000 *wa* made in the previous paragraph. In this connection see also the measurement of the elephant Erāvaṇa given later in the chapter.

which are 2,400,000 *wa* high. This Vejayanta castle, which is covered with the seven kinds of gems, that are gloriously beautiful beyond anything that can be conceived, has been provided for Indra; and he is lord of this Vejayanta castle.

On the eastern side of the city of the thirty-three *devatā* there is a celestial park called Nandana park. The park is 800,000 *wa* in circumference and is surrounded by a gem wall; and gem turrets form the roofs above each gate. This charming park is a place for having great fun beyond anything that can be conceived; it has treasures and various trees, fruits, and flowers that are excellent and abundant; and it has places for play that provide much fun, happiness, and serenity for the *devatā* who live in that city of the thirty-three *devatā*. In the park, on the side where one enters into the city, there are two large lakes; one is called the Nanda lotus lake, and the other is called the Cullananda lotus lake. These lakes have water that is as clear and beautiful as a sheet of the gem called sapphire, and as gloriously beautiful as a flash of lightning. On the bank at the edge of each of the lakes there is a slab of gem stone; one is called the Nandāpiṭṭhi stone, and the other is called the Cullanandāpiṭṭhi stone. Both stone slabs have rays that glow a great deal; and when one takes hold of these stones they feel soft, just as if one were taking hold of the skin of a civet cat.

In the city of the thirty-three *devatā* on the southern side there is a large park called Pharusaka park. The trees in this park bend down graciously and curve very beautifully, just as if they had been bent this way on purpose. There is a gem wall surrounding it, and there are turrets built above the gates that are made of gems and look very beautiful. The circumference of this park is 5,600,000 *wa*. In this park, on the side where one enters into the city, there are two large lakes; one is called the Bhaddā lotus lake, and the other is called the Subhaddā lotus lake. On the bank of each of these lakes there is a slab of gem stone; one of these is called the Bhaddāpiṭṭhi stone and the other is called the Subhaddāpiṭṭhi stone. When one touches and takes hold of them, they are very soft and very smooth, just like woven leather.

Outside of the city of the thirty-three *devatā*, on the western side,

there is a large park that provides great enjoyment and delights the *devatā*; this park is called Cittalatā. The trees and creepers that grow in this park look as beautiful as if they had been purposely landscaped. A gem wall surrounds it, and gem turrets form the roofs of each gate; and every place one looks, they glow beautifully. The circumference of the park is 400,000 *wa*. On the side where one enters into the city there are two lakes; one is called the Citta lotus lake, and the other is called the Cullacitta lotus lake. Each of these lakes has a slab of gem stone; one is called the Citta stone, and the other is called the Cullacitta stone. These stones look glorious and shine very beautifully; if one touches and takes hold of them they are beautifully soft like woven leather. The *devatā* generally go and play in this place; and this place provides much fun for the *devatā*, both female and male.

On the northern side of the city of the thirty-three *devatā* there is a large park called Missaka park, which has trees and creepers that are as beautiful as if they had been purposely arranged; it has a gem wall surrounding it with gem turrets on top of each of its gates. The circumference of this park is 4,000,000 *wa*. In this park, on the side where one enters the city, there are two large lakes; one is called the Dhamma lotus lake and the other is called the Sudhamma lotus lake. On the banks of these lakes there are two gem stones; one of these is called the Dhammāpiṭṭhi stone, and the other is called the Sudhammapiṭṭhi stone. These stones have gloriously beautiful rays, and are as soft as the skin of a civet cat.

Outside the city of the thirty-three *devatā*, on the northeastern side, there is a large park called Mahā park, which provides great enjoyment; it has a gold wall surrounding it with gem turrets on top of each of its gates. The circumference of this park is 600,000 *wa*; and in this park there are one thousand gold castles decorated with the seven kinds of gems. Between this large Mahā park and the Nandana park there is a very beautiful gem lake that has a bottom made of the seven kinds of gems and extends for 800,000 *wa*.

There is a gem throne in the Vejayanta chariot that is 8,000 *wa* long. In the center of this gem throne is placed a long-handled gem parasol that is one *yojana* wide. The gem throne looks white, and

the long-handled gem parasol looks as bright as the sunshine that shines on the moon in its final phase. In front of the Vejayanta chariot there are 2,000 gem horses that are harnessed to the chariot, one thousand on each side, and each horse is adorned with gem paraphernalia. The chariot itself is made of gold adorned with the seven kinds of gems, and it has strings of pearls suspended from it. There are celestial flowers strung in garlands; there are also gems and gold suspended everywhere; and there are gem bells and strings of gold bells that emit rays as gloriously bright as the string of Indra's bow, or the lightning, or the rays of the sun. The beauty of all this cannot be fully described. When there is a breeze, various tumultuous reverberating sounds are heard, and it is like the sound of an orchestra of gongs, drums, trumpets and conch shells of the kind that are struck and blown by the *devatā* in heaven.[9]

There is an elephant named Erāvaṇa. However this elephant is not an animal, since in that faraway heaven there are no animals at all, either large or small; the place is inhabited exclusively by *devatā*. Thus there is a *devatā* named the *devatā* Erāvaṇa. Whenever Lord Indra has somewhere to go for amusement, and wants to take a pleasant ride on an elephant, the *devatā* Erāvaṇa will then transform himself into a very large white elephant. This elephant is 1,200,000 *wa* tall, and has thirty-three heads. There are two small heads situated outside the other heads; there are larger heads that measure 2,000 *wa* around; the next heads in on both sides each measure 3,000 *wa* around; the next ones in from these each measure 4,000 *wa* around; the next ones in from these each measure 5,000 *wa* around; the next ones in from these each extend 6,000 *wa* around; the heads closer to the center become successively larger, as has been mentioned.[10] As

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[9]The original text proceeds with a section that deals with the four guardian kings. However, because of the section's lack of "fit" in this context we have omitted it here; and have translated it in a more appropriate setting (see above, n. 4).

[10]Though the Thai is either ambiguous or indicates that the measurements are of the width of the heads, the traditional view is that these measurements apply to the girth. See the entry on Erāvaṇa in the G. P Malalasekera, *Dictionary of Pali Names* (London: Pali Text Society, 1960).

for the large head in the center between the other heads, it is called Sudassana; it is the throne of Indra, and is 240,000 *wa* around. On top of this central head is a gem castle that has flags. These gem flags are 8,000 *wa* high, are covered with the seven kinds of gems, and have gold chains that hang, dangling down from all sides, swinging back and forth, and making a very beautiful sound—it is just like the sound of the musical instruments in heaven. Inside the castle, the ceiling is draped with celestial cloth, and there is a dais for reclining that is 8,000 *wa* across and has royal cushions as well as large and small pillows, and pillows to rest on. Indra, who is 6,000 *wa* tall and is adorned with gems, jewelry, and other ornaments, sits on that gem dais. This elephant has thirty-three heads, and Indra allows *devatā* whose merit is just like his own to ride on the other thirty-two.[11]

Each of the thirty-three elephant heads has seven tusks, each of which is 400,000 *wa* in length. In each tusk there are seven lakes; in each lake there are seven lotus plants; each lotus plant has seven blossoms; each blossom has seven petals; on each petal there are seven female *devatā* who are standing and dancing; and each female *devatā* has seven maids. Therefore the thirty-three headed elephant has 231 tusks and there are 1,671 lakes, 11,319 lotus plants in the lakes, 79,233 lotus blossoms, 554,631 lotus petals, 3,882,417 female *devatā* who are dancing, and 27,176,919 maids for the *devatā* who are dancing; and all of these are in the tusks of the elephant Erāvaṇa. Also there is a place fifty *yojana* wide that is the dwelling place of the dancing *devatā* and their attendants.

Whenever Indra sits on the gem dais on the head of the elephant Erāvaṇa, his wife, who is the best of all the ladies and is named Sudhamma, attends Indra, sitting at his left side along with her maids; they adorn themselves with jewelry and ornaments that look bright and beautiful because of the seven kinds of gems. Another

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[11]All of the manuscripts and editions read "to ride on twenty-two of these." However, the context suggests that the number intended is thirty-two, as given in the translaction. In a similar context, later in the chapter, Acharn Pitoon has made a parallel correction.

wife named young Sujātā, who takes the moral precepts and keeps them strictly and continuously and is adorned with ornaments, attends Lord Indra, sitting on his right side along with her attendants. Another wife named Sunandā, who has adorned herself with jewelry and ornaments covered with the seven kinds of gems, along with her attendants, attends Indra, sitting behind him. Next to her there is another wife named Lady Sucittā who has adorned herself brightly and beautifully, who attends Lord Indra, sitting on the left side with her attendants. Next, further away, there are ninety-two female *devatā* of high rank who are also Indra's wives, have very beautiful faces, and dress themselves with adornments and with jewelry and ornaments covered with decorative gems, silver, and gold. Some carry gem goblets; some carry pitchers; some carry rank-indicating fly wisps and fan-shaped gem insignia with long handles; some carry and wave gem flags and gold flags—and these paraphernalia are all adorned with the seven kinds of gems. Thus they sit surrounding and attending him. Next, further away, there are the ladies who are the maids of those ladies; they form another circle, and there are a great number of them. Some carry golden pitchers, and some carry golden goblets; thus they attend him.

Next, further out, there are numerous female *devatā* and celestial maidens who dance, and dance with gestures, as an offering to Lord Indra; they are all around him in great numbers. There is a female *devatā* named Gītavā who holds the lute called *mahāvīnā;* and whenever she plucks the lute the 60,000 lutes that are the companions of this lute sound of their own accord so that melodious and very beautiful sounds are heard. There is another female *devatā* named Sādhu, and this female *devatā* blows the pair of flutes called *subhaddā;* and whenever this lady blows this pair of flutes the 60,000 pairs of flutes that are the companions of this pair of flutes sound of their own accord so that a very beautiful sound is heard, just as if each pair were being blown. There is another female *devatā* named Hasaccanārī who plucks the lute called *madhuratara,* whose sound greatly pleases the senses and the mind. There is another female *devatā* named Maṇimekhalā who blows the large conch shell named *vijayasaṅkha;* and when she blows this conch shell the 60,000 conch shells that are

the companions of this conch shell sound of their own accord, just as if someone were blowing each one; and this produces a sound that is melodious and very beautiful.

There is another female *devatā* named Mahātumudingasaṅkha who beats the small drum called *puthubimbana;* and when she beats this small drum the 60,000 small drums that are the companions of this small drum sound of their own accord as if someone were beating each one, and this produces a sound that is very melodious. There is another female *devatā* named Tapanaggi who beats the drum called *nandabheri;* and when this female *devatā* beats this drum the 60,000 drums that are the companions of this drum sound of their own accord as if someone were beating all of them, and this produces a sound that is very beautiful and pleasant. There is another female *devatā* named Panggi who beats the one-faced drum called *raṇamukhabheri;* and when she beats this drum the group of 60,000 drums that are the companions of this drum sound of their own accord as if someone were beating all of them, and this produces a sound that is very melodious. There is another female *devatā* named Nandā who strikes a large drum called *koḷamadhurasasurabheri;* and when she beats it the 60,000 large drums that are the companions of this drum sound of their own accord as if someone were beating them. There is another female *devatā* named Yāmā who beats on a *bandǫw* drum called *pokkharapaṇava;* when she beats this *bandǫw* drum the 60,000 *bandǫw* drums that are the companions of this *bandǫw* drum sound of their own accord as if someone were beating on all of them, and this produces a sound that is very beautiful.

There is another female *devatā* whose name is Saraghosasura who blows the gem oboe called *nandachanai;* and when she blows this oboe the 60,000 oboe that are the companions of this oboe sound of their own accord, just as if someone were blowing all of them; and this produces a sound that is very beautiful. There is another female *devatā* named Sabbāṅgaṇā who beats on the large drum called *dassaṭosa;* and when she beats this drum the 60,000 drums that are companions of this drum sound of their own accord as if someone were beating on them, and this produces a sound that is very beautiful. There are a great number of female *devatā* with various names

who carry the five kinds of musical instruments. These five kinds of musical instruments are the following; one kind is called *ātata*, another kind is called *vitata*, another kind is called *ātata-vitata*, another kind is called *ghana*, and another kind is called *susira*.[12] Generally there are these various kinds of instruments, and they sound together at the same moment so that they resonate with one another to make music that blends to make a harmonious song; the 60,000 sets of instruments that are the companions of this set of five musical instruments, then sound of their own accord as if there were someone blowing and beating them, and this produces a sound that is very melodious.

In addition to these, there is a heavenly musician named Sumadhammā who beats on the large drum called *surandha*, which he carries on one shoulder as he beats it; there are 68,000 other large drums that are the companions of this drum and they all then sound together, following the songs appropriate for the ancient dances; and this is very beautiful.[13] This drumming of the heavenly musicians—accompanied by dancing and dramatic dancing—occurs in a certain place that has a circumference of 400,000 *wa*. This place, where the heavenly musicians and the female *devatā* form a company of dancers so numerous that they cannot be counted, is located on the peak of Cakkavāḷa wall, on the eastern side.

There is a heavenly musician named Bimbasuraka who carries suspended from his shoulder a large, one-faced drum, which he beats, in order to make the songs of the heavenly musicians; and the group of 68,000 one-faced drums that are the companions of this one-faced drum sound of their own accord as if someone were beating them to make these songs; and these drums are very melodious. The drumming of the heavenly musicians accompained by dancing,

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[12]The first three kinds of instruments are different types of leather-covered drums, the fourth is an instrument like a cymbal or tambourine, and the fifth is a wind instrument.

[13]Beginning with this paragraph Phya Lithai extends his discussion of the heavenly musicians to cover several who dwell in the realm of the four guardian kings. It should also be noted that we have changed the figure of 680,000 that appears in the manuscripts and editions to the more appropriate figure of 68,000.

dramatic dancing, and individual dancing—occurs in a certain place that has a circumference of 400,000 *wa*. This place, where the heavenly musicians and the *devatā* who perform dances, dramatic dances, and individual dances are very numerous, is located at the top of the Cakkavāḷa wall to the south of the royal Sumeru.

There is a *devatā* musician named Dīghamukha who carries a large drum suspended from his shoulder, and beats it on the Cakkavāḷa wall to the west of Sumeru; and when he beats this drum the 68,000 drums that are the companions of this drum sound of their own accord and in harmony, and follow this drum so that they make one song. The heavenly musicians and *devatā* who are the dancers dance together in great numbers in that place, which has a circumference of 400,000 *wa* and is on the Cakkavāḷa wall to the west of the royal Sumeru.

There is another heavenly musician named the *devaputta* Pañcasikahara who carries, suspended from his shoulder, a large drum called *sassasura;* and when he beats this drum the 68,000 drums that are the companions of this drum sound of their own accord and in good harmony. This heavenly musician plays in a place which has a circumference of 400,000 *wa* where his playing is accompanied by voices, singing, dancing, dramatic dancing and individual dancing. In this place, which is on the peak of the Cakkavāḷa range to the north of the royal Sumeru, the heavenly musicians and the *devatā* perform dances and individual dances in great numbers.

As has been mentioned, the subjects of Indra, both slave and free, are very numerous. They also include the four royal guardians of the world who take their attendants and go to have an audience with Indra. They also include the twenty-eight *yakkha* kings who carry battle paraphernalia and come in procession to Indra and have an audience with him. The royal Indra is himself adorned with very beautiful ornaments that have previously been described. Indra's *devatā* attendants, who are generally adorned with much jewelry and many ornaments made pretty by the seven kinds of gems, and look beautiful, decked out in many various colors, visit and have an audience with him; they come in great numbers, and cannot be fully counted. They include 24,000,000 female

devatā who are Indra's wives, some of whom carry water containers such as gem goblets and gold goblets and all kinds of tiered parasols, flags, fans, and rank-indicating fly wisps; they are adorned with jewelry and ornaments that have a beauty that cannot be measured or calculated. They include 240,000,000 heavenly musicians and dancers. They beat drums, timbrels, and brass cymbals; they entertain by singing along with the sound of the instruments; and they act, dance, do individual dances, and play. They cover the Cakkavāḷa mountain wall at all four of the cardinal points. The sweet smell of fragrant paste, sandalwood perfume, and the various flowers floats all about in the air; and it flows pleasantly in and reaches close to Indra, so that the sweet smell permeates everywhere.

Indra then goes to play at one of the parks where he enjoys himself a great deal. Sometimes Indra dismounts from the elephant Erāvaṇa, and goes on foot to play. The heavenly path is 40,000 *wa* wide and there are a great number of beautiful female attendants who wear all kinds of superb ornaments. Thus they go to play in the pleasure park.

Outside the city of the thirty-three *devatā*, in the southeasterly direction, there is a holy *cetiya* named the Cūḷāmaṇicetiya. It is bright and beautiful, and is covered with the gems called sapphires; from the middle up to the top it is covered with pure gold and is decorated with the seven kinds of gems. To calculate its height, it is 80,000 *wa* tall; this place is surrounded by a wall of pure gold, and each side of this wall is 160,000 *wa* long. There are cloth flags, victory flags, long-handled parasols, and three-tiered parasols decorated with gems, silver, and gold. Some are black, some are red, some are yellow, some are white, and some are green, depending on which of the seven kinds of gems are fastened to the particular parasols and flags. They look beautiful, shining and sparkling; and they come, one after the other, in great numbers. Each day without exception the *devatā* carry musical instruments that are blown, beaten, plucked, and bowed; they play these various musical instruments as a pleasing offering to venerate this *cetiya*. Each day, without exception, Indra goes to worship this *cetiya* with the male

and female *devatā* who are his attendants; in their hands they carry popped rice, flowers, candles, scented joss sticks, other sweet-smelling gifts, and lamps which they offer to this *cetiya*; and each day they circumambulate it.

Outside of the city of the thirty-three *devatā*, in the northeasterly direction, there is a royal park called Puṇḍarika park, which is close to a royal park called Mahā park. The royal park called Puṇḍarika park has a wall surrounding it on all four sides, and each side is 160,000 *wa* long; there are gem gates and gem turrets that form, as has already been mentioned, the roofs above them. In the garden there is a large coral tree called the Pāricchattaka wishing tree, which measures 240,000 *wa* around the foliage, and 120,000 *wa* around the trunk, and is 800,000 *wa* tall.[14] Under this tree there is a dais of gem stone, which is called Paṇḍukambala and is 480,000 *wa* long, 400,000 *wa* wide, and 120,000 *wa* thick. The color is deep red like that of the flower called *sa-eng*, and it is as soft as a cloth cushion or the comb of a royal golden swan. Whenever Indra sits on this stone slab it is soft and he sinks down to his navel; but when Indra gets up and leaves the stone, the stone fills in just as it had been before.

On the outside, near the stone slab at the Pāricchattaka tree, there is a large pavilion called the Sudhamma-sabhā pavilion. It is beautiful and looks more superb than any other pavilion. It measures 2,400,000 *wa* across and the same on the opposite side; it is 4,000,000 *wa* high and the distance around it is 7,200,000 *wa*. The floor of the pavilion is made of gem crystal and is decorated with the seven kinds of gems; and a golden wall surrounds the pavilion. There is a kind of flower called *āsāvatī* that is very fragrant; and even though it takes as long as 1,000 years for the flowers to bloom, the *devatā* love them, wish to admire them, and wish to wear them behind their ears.[15] Because they love these flowers the *devatā*, when they see that

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[14]This tree is literally called "the Pāricchattaka tree, which lasts till the end of the *kappa*"; however, the phrase meaning "which lasts to the end of a *kappa*" has, in common usage, come to convey the idea that it is a tree that provides for all of one's wishes (see Chapter 5).

[15]According to the classical tradition the *āsāvatī* vine is known not for its blossoms, but for its fruits containing a hidden divine drink, which it bears once every 1,000 years

the buds of these flowers are ready to bloom, take turns staying and watching the buds, even though they have to wait for the entire thousand years. Even though the flowers of the coral tree called Pāricchattaka take a 100 years to bloom, the *devatā* still have a great love and desire for them; if they look and see that these flowers are going to bloom, the *devatā* take turns staying and watching the flowers until they do bloom. When the flowers are in full bloom on every twig and branch, they emit rays that are bright and very beautiful; in fact, the rays of these Pāricchattaka flowers glow for a distance of 800,000 *wa*. The *devatā* never at any time stop climbing to get these flowers. When any *devatā* wants to obtain these flowers he takes pieces of cloth to wrap them in or a container to put them in, and a wind blows the flowers so that they fall into the place that is ready for them. When the *devatā* are not ready to receive them, a wind blows and supports the flowers in the air so that they will not fall to the ground. There is a certain kind of wind that carefully blows the flowers into the Sudhamma-sabhā pavilion, and there is a kind of wind that carefully blows them into rows, just as if someone had neatly strung them. When the flowers have withered, a wind carefully blows the flowers out and away from the Sudhaṁma pavilion.

There is a gem pulpit 8,000 *wa* across that is the pulpit inside that pavilion. There is a royal celestial throne for Indra. And there are also the seats for all of the thirty-two *devatā* who had, in former times, made merit with Indra—and these are celestial seats. There are also seats for the great *devatā* arranged successively, according to their rank—and these seats are laid over with celestial cloth. Some groups of *devatā* have celestial flowers for their seats; some groups of *devatā* have for their seats the flowers called the celestial *kaṇṇikāra*, which appear beautiful and yellow, like the color of pure gold—and there are such seats for each and every *devatā*.[16] Indra sometimes

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and for which the *devatā* patiently and expectantly wait (see the entry on *āsāvatī* in the *Dictionary of Pali Names*).

[16]The *kaṇṇikarā* flower is borne by the *kaṇṇikarā* tree (*pterospermum acerifolium*) and in the classical tradition it is considered to be emblematic of yellow and brightness.

enters the Sudhamma-sabhā pavilion in order to have the *devatā* come and gather in that pavilion. The wind takes the pollen from the various kinds of nice, fragrant, celestial flowers in the city of the thirty-three *devatā*, and blows it into the Sudhamma-sabhā pavilion; this pollen falls on the bodies of the *devatā* who are 6,000 *wa* tall and causes them to have a beautiful yellow color, just as if they had been decoratively painted with a sticklac solution. The *devatā* play like that for four months, and then it is finished.

When the *devatā* are going to listen to the Dhamma in the city of the thirty-three *devatā*, a *brahma* called Sanaṅkumāra comes down from the faraway *brahma* world. He transforms himself so that he appears like the heavenly musician named Pañcasikkhara, and then mounts the pulpit and preaches the Dhamma. The reason that this *brahma* transforms himself so that he appears like the heavenly musician named the Pañcasikkhara is because this heavenly musician, who is a *devaputta*, is so beautiful that he pleases the senses and minds of all the *devatā*. As for this *devaputta*, who is a heavenly musician, it is said that when he lived in the human world he earned a great deal of merit, and, as a result, was born in the heaven of the four great kings. This *devatā* is 6,000 *wa* tall and is adorned with jewelry and ornaments made of decorative gems, silver, and gold, which appear bright and beautiful like a golden mountain—as for these ornaments, if he should take them off and put them in a cart in the human world they would fill 1,000 carts. As for the scented paste and sandalwood perfume this *devatā* rubs on his body—if they should be scraped off and put in earthenware jars, they would fill nine earthenware jars, each of which would be large enough to carry four *krachoe* of rice.[17] He then puts on pure white garments and puts earrings on both his ears, and this makes him look very beautiful.[18] Then he fixes his hair into five tufts, stretches out all of the five tufts,

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[17]Four *krachoe* equal twenty *tanan* or about one bucket of rice. This would be the equivalent of approximately twenty quarts.

[18]The phrase which we have translated "puts earrings on his ears" is confused in the text. Two alternatives to the reading we have adopted (following a footnote in the Pitoon edition) would be "puts rings on his hand" and "puts bracelets on his wrists."

and lets the ends of the hair each hang down in back. (It is because this heavenly musician fixes his hair into five tufts that he is called Pañcasikkhara.) This *devatā* who is a heavenly musician pleases the senses and minds of all the *devatā*.

If the *brahma* named Sanaṅkumāra does not come to preach the Dhamma for the *devatā* to hear, there is sometimes a *devatā* in heaven who knows the Dhamma, and the other *devatā* invite him to go up to this place to preach the Dhamma. On other occassions Indra goes up into the pulpit and preaches the Dhamma himself. Whenever the Lord Indra is preaching, the four guardian kings of the world bring their attendants to visit and have an audience, each one situating himself at one of the four cardinal directions of the Sudhammasabhā pavilion. As an offering to the Lord Indra, the heavenly musicians who are *devaputta* take various musical instruments and entertain him. As has been mentioned before some pluck, some bow, some beat, some blow, some sing, and some dance—and they do all of this on the peak of the Cakkavāḷa range on each of the four sides.

As for the four guardians of the world who patrol and observe the good and the bad throughout this world, they ordinarily send other *devatā* to take their place. On the lesser holy days—that is, on the eighth day of the waning moon or waxing moon—they send their offspring to take their place. If it is one of the major holy days—that is, the full-moon day or the day of the dark moon—all four of the four guardians of the world come themselves, and patrol and observe for themselves. When the *devatā* come to take their place, or when their offspring come, or when they come themselves, they generally carry a tablet made of pure gold and carry a crayon made of the vermillion called *hingulaka*. They patrol and observe everywhere through the dwellings, territories, villages, and cities, large and small, in every part of this human world. If anyone makes merit and practices the Dhamma they write the name of that person on the tablet made of pure gold, and do so as follows: "This person of this name who lives in this village in this house has made merit and practiced the Dhamma in such and such ways—for example by paying respect to, bowing down before, venerating, and rendering service to the splendid Three Jewels; by caring for his father and

mother; by respecting his elders and the aged; by loving his brothers and sisters, and others including monks, teachers, and instructors; by giving cloth at the *kathin* festival; by erecting *cetiya*; by making shelters; by building monastery dwellings and halls; by planting a great, splendid Bodhi tree; by listening attentively to the preaching of the Dhamma; by keeping the moral precepts; by doing the meditation concerning loving kindness; by chanting the sacred words; by paying respect to the monks; by giving alms; by paying respects to the monks and *brahmins* who keep the precepts; or by venerating all of these Dhamma."[19]

If anyone does any one of these things, the *devatā* then write his name on the gold tablet as has been mentioned. Then the *devatā* take this gold tablet and present it to the *devaputta* Pañcasikkhara; the *devaputta* Pañcasikkhara then takes it and presents it to Mātali; and Mātali then takes it and presents it respectfully to Lord Indra.[20] Then the *devatā* read from the gold tablet. If they see that the list on the gold tablet is long, the *devatā* express their praise and happily rejoice together with the following words: "A great number of human beings will come up and be born to be our companions, and the four faraway evil places will be empty." If the *devatā* see that the list on the gold tablet is short, they are disturbed and join together and say, "Oh, alas, people in the faraway human world are making very little merit. Perhaps they encourage one another to do a great many evil deeds, and as a result a great number of them will be born in the four faraway evil places. There is a danger that at some period of time in the future our heaven may be empty." Indra then holds the gold tablet with the names of the honorable men who have made merit inscribed on it; and Lord Indra then reads what is inscribed on the gold tablet so that all the *devatā* may hear. When Indra reads softly it is heard as far as 80,000 *wa*. When Indra reads loudly with a strong voice his voice is beautiful and is heard echoing throughout the entire city of the thirty-three *devatā*, which has been calculated to be 80,000,000

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[19]The *kathin* festival, which occurs at the end of the rainy season, is an occasion when the laity provide the monks with cloth for their robes or the robes themselves.

[20]Mātali is Indra's chariot driver and his constant companion.

wa across; it is heard in every place without exception.

The gem castles and gold castles that are the abodes of the *devatā* are located in the air as high as the peak of the sacred Sumeru mountain; and even those that extend all the way to the Cakkavāḷa wall are also included in the realm of the thirty-three *devatā*. The life-span of these *devatā* extends for 1,000 celestial years, which is 36,000,000 years in the human world. As for the prestige, splendor, and possessions of Indra and the *devatā*, they are as has been described—and this is because of the good deeds they have done, the merit they have made, and the Dhamma they have practiced in their previous lives.

Anyone who wishes to be born in heaven should not be negligent or heedless, but should hasten to make an effort to do good deeds, to make merit, to practice the Dhamma by giving alms, to keep the moral precepts, to meditate concerning loving kindness, and to personally attend to his father, his mother, the elders, the aged, the teachers, the religious preceptors, and the monks and *brahmins* who keep the moral precepts; then, as a result, he will be born in heaven.

Here ends the account of the heaven of the thirty-three *devatā*.

High above the heaven of the thirty-three *devatā*, upward 672,000,000 *wa*, or to calculate by *yojana*, 84,000 *yojana*, there is the heaven called the *yāmā* realm. There are *devatā* who live in this heaven; gem castles, gold castles, and silver castles provide their abodes, and there is a gem wall surrounding them; there are royal gem parks that are nice; and there are lotus lakes. This group of *devatā* have bodies and faces that are bright and very beautiful, and each of them is 8,000 *wa* tall. The king of all the *devatā* in this heaven is named Suyāmādevarāja. In this heaven the sun is not seen at all because this realm is much higher than the sun. The *devatā* generally see with the rays of gems, and with the rays of their own bodies. They owe the fact that they know day and night to the celestial flowers; if at any time they see that the flowers are open, they know it is day, and if they see that these flowers are closed, they know that it is night—thus in order to know they depend on the flowers. The life-span of the *devatā* in this level lasts 2,000 celestial years, which is 144,000,000 years in our human world.

High above the heaven called the *yāmā* realm, upward 1,344,000,000

wa, or, to calculate by *yojana*, 168,000 *yojana*, there is the level called the heaven full of joy. In this heaven full of joy gem castles, silver castles, and gold castles provide the abodes, and there are gem walls surrounding them—in width, height, and beauty they are greater than the castles of the *devatā* who live in the *yāmā* level; and there are all kinds of activities, and all sorts of places such as lakes and parks just as there are in the other levels of heaven. The king of the *devatā* in this level is called Santusitadevarāja. The *devatā* who live in this heaven full of joy know merit and know Dhamma. What is more, the Lord Bodhisatta who have built an accumulation of merit and will descend to be Enlightened and become Lord Buddha live in this level of heaven; at this moment Sri Āriya Metteyya, who will descend to be Enlightened and become Lord Buddha later on in this auspicious *kappa*, also lives in this place and preaches the Dhamma for the *devatā* to hear; and he does so continuously without ceasing. The life-span in this realm is 4,000 celestial years, which is 576,000,000 years in this human world.

From the heaven called the realm full of joy, upward 2,688,000,000 *wa*, or, to calculate by *yojana*, 336,000 *yojana*, there is a heaven called the realm of those who delight in their own creations. The heaven called the realm of those who delight in their own creations generally has gem castles, silver castles, and gold castles that are the abodes, and there are gem walls and gold walls surrounding them; the ground is gold, and everywhere it is flat, level, even, and beautiful; there are lakes with water for bathing, ablutions, and all such things; and there are gem parks like those in the level called the realm full of joy, but they are even more beautiful and better than those. Everything the *devatā* who live at this level wish to find, they themselves can create of their own accord in accordance with their desires, and they play with female *devatā* to their heart's desire—for this reason they are called those who delight in their own creations. The *devatā* who live in this level have a life-span of 8,000 celestial years; if you calculate according to years in the human world, it lasts 2,304,000,000 years.

High above the heaven called the realm of those who delight in their own creations, upwards 5,376,000,000 *wa* or, to calculate by *yojana*,

672,000 *yojana*, there is the heaven called the realm of those who delight in the creations of others. This is the sixth of the six heavens in the world of sensual desire; and as for this sixth heaven, it exceeds the other heavens in treasures and happiness. If the *devatā* in this heaven wish to obtain nourishment or food of any kind, there are other *devatā* who come to create those things, and thus they obtain everything in accordance with their own desires—and for this reason this realm is called the realm of those who delight in the creations of others. Each of the *devatā* in this heaven is 64,000 *wa* tall. The king of the *devatā* who live on one side of this heaven is called Paranimmita-Vasavattidevarāja, while King Mārādhirāja, who is the king of the *māra*, lives on the other side.[21] Thus in this heaven there are two kings who never visit or have an audience with one another. The life-span of the *devatā* in this realm of those who delight in the creation of others lasts 16,000 celestial years; if you count according to years in this human world of ours, it lasts 9,216,000,000 years.[22]

Each and every one of the heavens has an area that extends to the Cakkavāḷa wall. These six heavens are called the six upper realms of the world of sensual desire.

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[21]King Mārādhirāja is Māra, the famous mythical antagonist of the Buddha who, in the canonical context, is the symbolic embodiment of both desire and death. The fact that this mythical figure has become associated with the highest of the heavenly realms within the world of desire is an indication of the Theravadins' ambivalence toward the realms of celestial pleasure and bliss.

[22]In the various manuscripts and editions this sentence appears at the end of the following paragraph; however we have inserted it here because it fits more appropriately at this point in the discussion. Since this figure completes the series of measurements given in this chapter, the following summary table may be helpful (the figures in parentheses are not given in the text but have been determined by their place in the series of which they are a part).

	Distance above previous realm	Height of inhabitants	Life-span in celestial years	Life-span in human years
Realm of four kings	336,000,000 *wa* or 42,000 *yojana*	4,000 *wa* for attendants 6,000 *wa* for kings	500	9,000,000
Realm of thirty-three *devatā*	336,000,000 *wa* or 42,000 *yojana*	6,000 *wa*	1,000	36,000,000

THE PROCESS OF DYING AND DEATH

There are four ways in which the *devatā* may die and leave heaven. One way is called the expiration of the life-span; another is called the expiration of merit; another is called the expiration of food; and another is called the expiration because of the force of anger.

If any group of *devatā* who have made merit previously die in the heaven where they dwell, and either are born in a heaven above or come down to be born in the same heaven, this is called death by the expiration of the life-span.

Some *devatā* made merit previously and, as a result, are born in heaven; but before they reach the end of the normal life-span in that heaven, their merit runs out so that they pass away from that heaven and go to be born elsewhere. Because their merit ends, this is called death by the expiration of merit.

Some kinds of *devatā* live, play, and enjoy themselves with female *devatā* and forget to eat their food; and those *devatā* then die. Even if they forget to eat just one breakfast, or only one meal like that, they are not at all able to retain or bring back their life; and this is true even though, at a later time, they eat a hundred meals. This is because the flesh of the *devatā* is weak; for example it is like a lotus exposed on the face of a rock when the sun is hot for one entire day, and is then brought to soak in the water—no matter how long it is soaked

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Realm of *yāmā*	672,000,000 *wa* or 84,000 *yojana*	8,000 *wa*	2,000	144,000,000
Realm full of joy	1,344,000,000 *wa* or 168,000 *yojana*	(16,000 *wa*)	4,000	576,000,000
Realm of those who delight in their own creations	2,688,000,000 *wa* or 336,000 *yojana*	(32,000 *wa*)	8,000	2,304,000,000
Realm of those who delight in creations of others	5,736,000,000 *wa* or 672,000 *yojana*	64,000 *wa*	16,000	9,216,000,000

in the water that lotus cannot come back and be fresh as it had been before. In the same manner the body of the *devatā* dies of starvation; and when any *devatā* dies in this way, it is called expiration because of food.

Some groups of *devatā* see that the other *devatā* are well off and have more prestige and splendor than they have, and they then become jealous and angry, there are quarrels among them, and they curse one another. If any of the *devatā* on either of the two sides can restrain themselves and are not angry, those *devatā* can still retain their life. What is the reason for this? The reason is that the hearts of the *devatā* who are angry become fires, whereas the hearts of the *devatā* who are not angry become water and put out the fires that are the hearts of the *devatā* who are angry; and for this reason they retain their lives. However, if the *devatā* on both sides set themselves against each other in anger, do not restrain themselves, and continue to curse and quarrel with one another, each of the female *devatā* who are the attendants of those on both sides let their hair down and cry. When the *devatā* on both sides set themselves against one another like that, the hearts of the *devatā* on both sides become fire and consume their bodies; those on both sides have their lives come to an end, and they die. When any group of *devatā* have their lives come to an end in this way, this is called expiration because of the force of anger.

The nature of the *devatā* is such that even though they eat, they do not have dirty excrement, urine, and feces as do human beings like ourselves. *Devatā* who pass away from heaven do not leave corpses as do human beings like ourselves; when they pass away their bodies also disappear with them at the same time. In the case of the *devatā* who have merit there are five signs that appear seven days before they reach the limit of their life-span and pass away; when they see such signs the *devatā* know that their condition is such that they are going to pass away. As for these five signs, they are as follows. One sign is that they see that the flowers in their abode have withered and have no fragrance; since previously they were very fragrant and never withered, they know that this is one such sign. Another sign is that they see that the garments they wear appear dull and drab; since for-

merly they were never dull or drab, but shone brightly and were beautiful at all times, they know that this is one such sign. Another sign is that whereas they had been happy, they are no longer happy, and sweat and slough seep out from their armpits; since previously they were happy at all times and never had sweat or slough seeping out from their bodies, they know that this is one such sign. Another sign is that the seats and cushions on which they sit and lie seem to them to be hot, hard, and rigid; since previously they were never hot, or hard, or rigid, they know that this is one such sign. Another sign is that their bodies become withered and dim and do not emit rays as they had done before, and they become tired, suffer discomfort in their hands and feet, and become restive; since previously the bodies of these *devatā* had emitted bright and beautiful rays at all times without ever becoming dim, and since they had never become tired, and never suffered discomfort in their hands and feet, and had never become restive, they know that this is one such sign. The occurrence of these five signs, which are experienced by the *devatā* who have merit when they are about to pass away, may be compared to the occurrence that takes place when a king in the human world, who is dying, sees similar signs.

As for the *devatā* who have less merit, they simply live and pass away. As for the *devatā* who have more merit, when they see these five signs, the *devatā* who are their loved ones, and the female *devatā* who are their attendants, come and visit them during the entire seven days; they suffer and grieve together and then suggest that everyone go and play at the lake and the pleasure park in order to ease and relieve the suffering of the dying *devatā*. Each of the female *devatā* who are the attendants of the dying *devatā* cry, and speak as follows: "May my lord come to be born in this same abode!" After the seven days are completed the *devatā* passes away, and he is then reborn according to the influence of his merit and evil deeds. When the *devatā* dies the jewelry and ornaments that belong to him disappear, and his body disappears so that not even a strand of his hair remains to be seen.

Even though the happiness and treasures of the group of *devatā* is as great as has been described, they must die and leave their happi-

ness and treasures. Therefore do not imagine that human beings like us can hold firmly to life and treasure. This is the reason why Lord Buddha, Lord Pacceka Buddha, and Lords who are fully perfected saints whose minds have been freed from the intoxicants do not desire happiness and treasure in this cycle of birth and death; thus, for this reason, they go to enter the happiness of Nibbāna.

Beings are born to enjoy happiness and treasure in the *devatā* world, or in the human world, because they have previously made merit supported by the presence of the three moral conditions. One is called the moral condition where greed is absent, which means that there is no greed to take the property of others. Another is called the moral condition where anger is absent, which means that there is no anger or irritation, no harboring of anger against others, and no jealousy of others. Another is called the moral condition where delusion is absent, which means that there is no deviation from the truth and no evil-doing, and that meritorious action takes place. Because of these moral conditions, one gains splendor and prestige; and it is because of these that one also gains happiness and wealth.

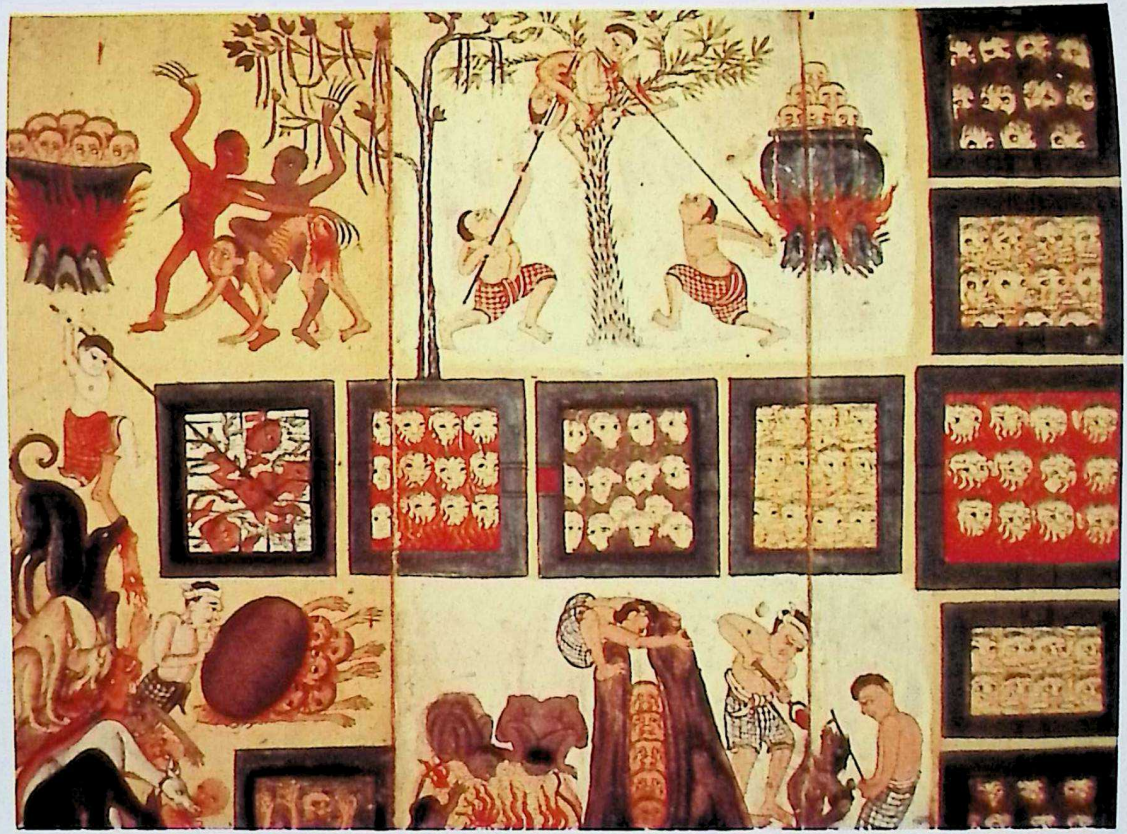
As for merit and the kinds of consciousness that are meritorious, there are 17,280 kinds of mind as has been discussed earlier.

Here ends the brief account of the heavenly beings who are born in the six realms of sensual desire, which constitutes chapter six.

TRADITIONAL ILLUSTRATIONS

THE ILLUSTRATIONS WHICH follow have been reproduced from a copy of a *Trai Phum* manuscript commissioned by King Taksin in the late 18th century. The copy was taken to Germany in the 19th century, and is presently kept in the Museum for Indian Art in Berlin. We are grateful to the Goethe Institute in Bangkok which helped in the acquisition of the slides, and to Dr. Volker Moeller of the Museum of Indian Art who generously granted us permission to reproduce them here.

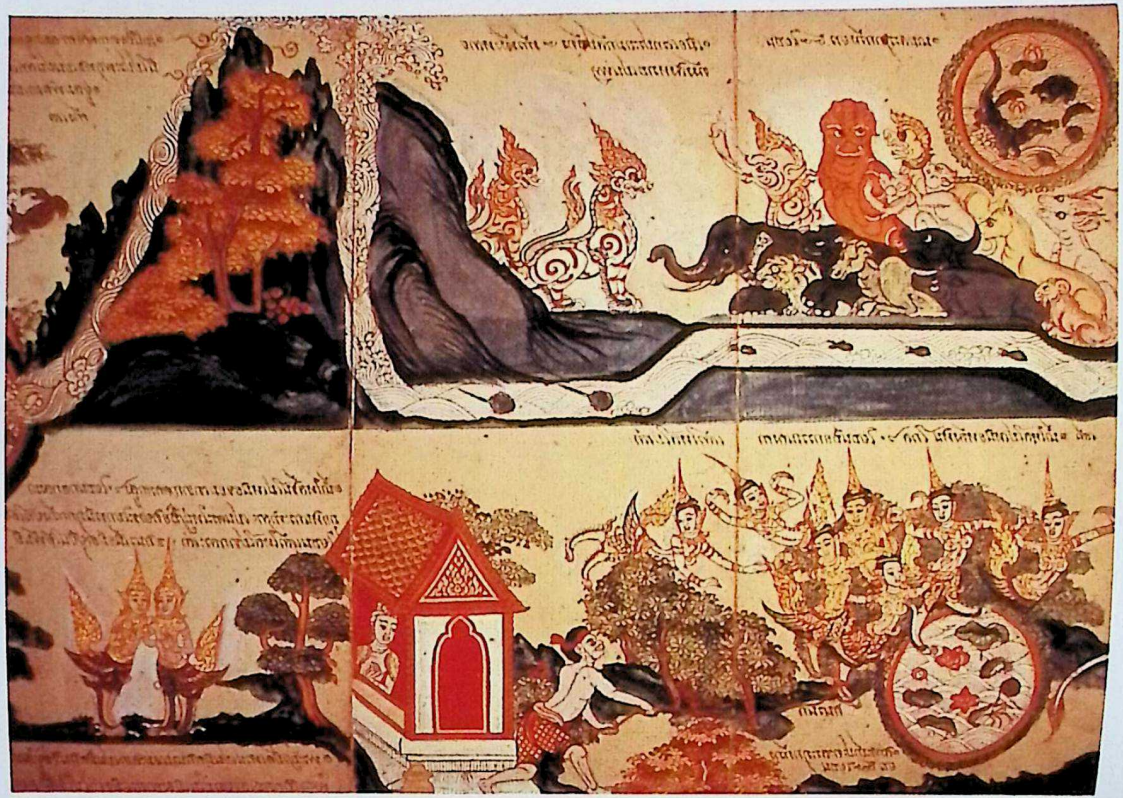
Yama judging the dead, with a lower segment depicting the Mahā Avīci Hell where there is 'suffering without respite'.



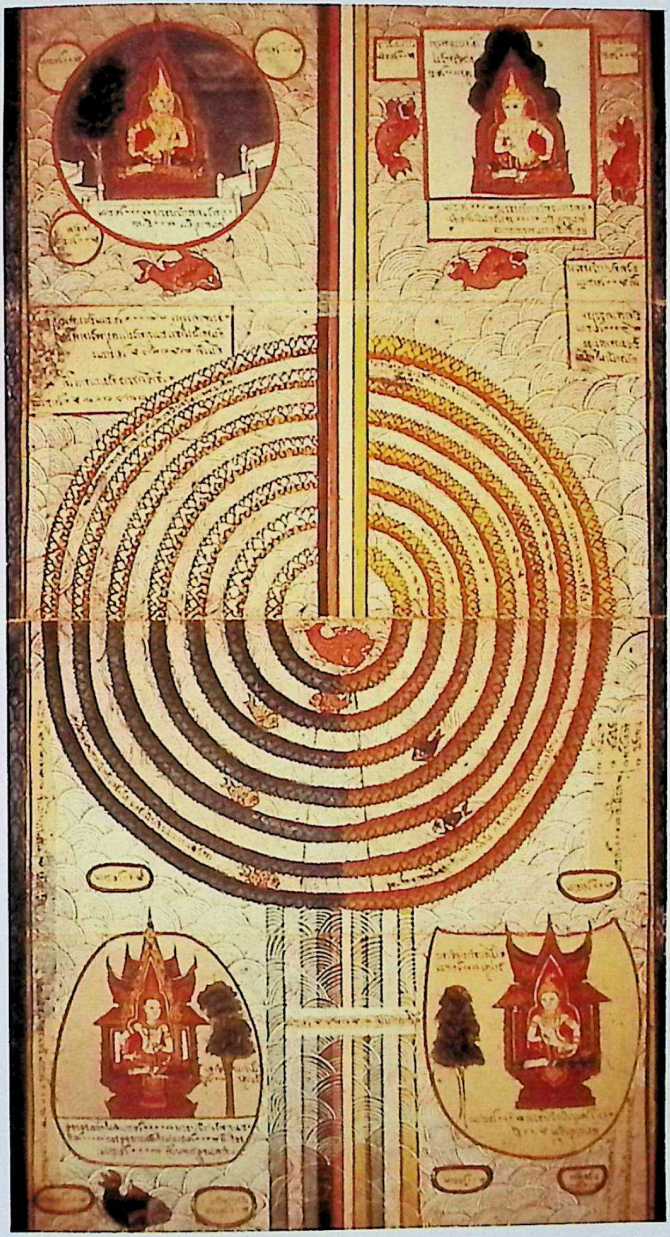
Various hells and their inhabitants

Lions, birds and bovines cavorting in the Himavanta forest.

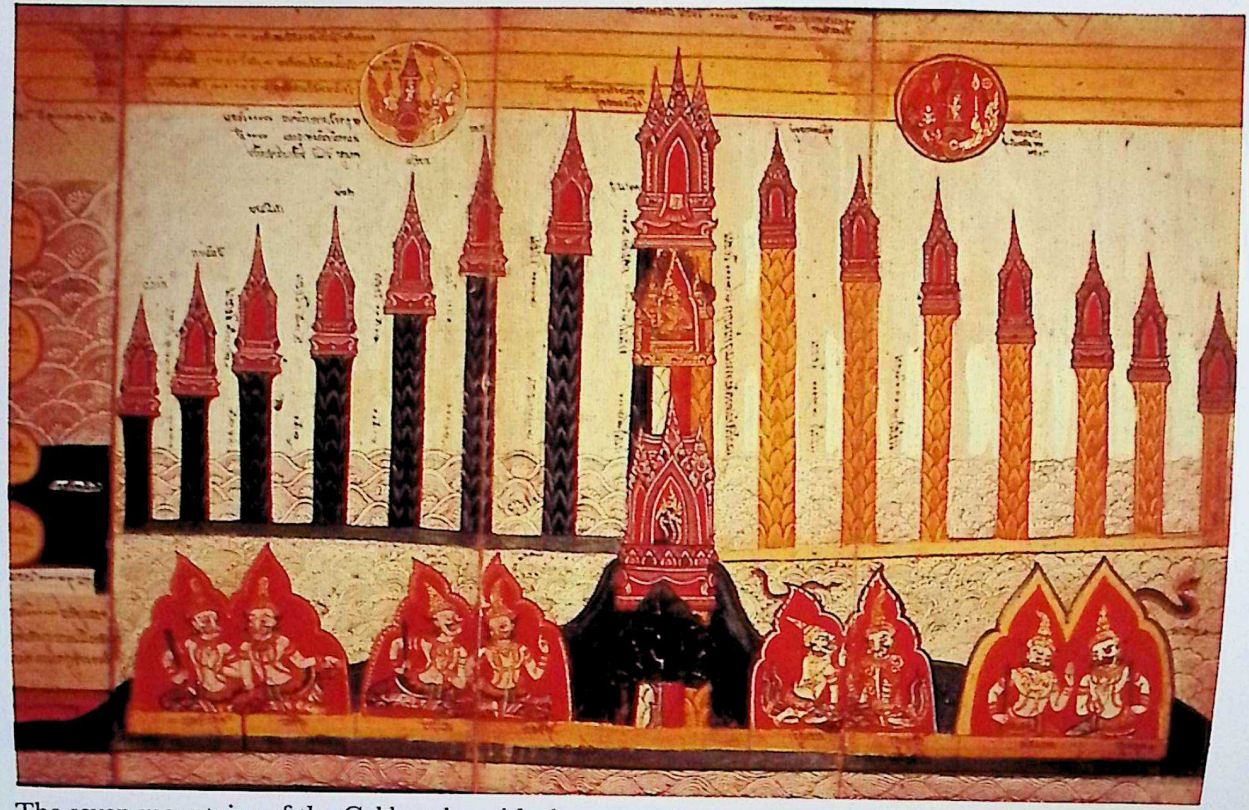
Scenes from the Himavanta including a nāgī and her baby swimming upstream (see chapter II) and a maiden-fruit tree (see chapter V). The lower segment depicts the alternating states of woe and pleasure resulting from a life that combined evil and meritorious deeds (see chapter III).



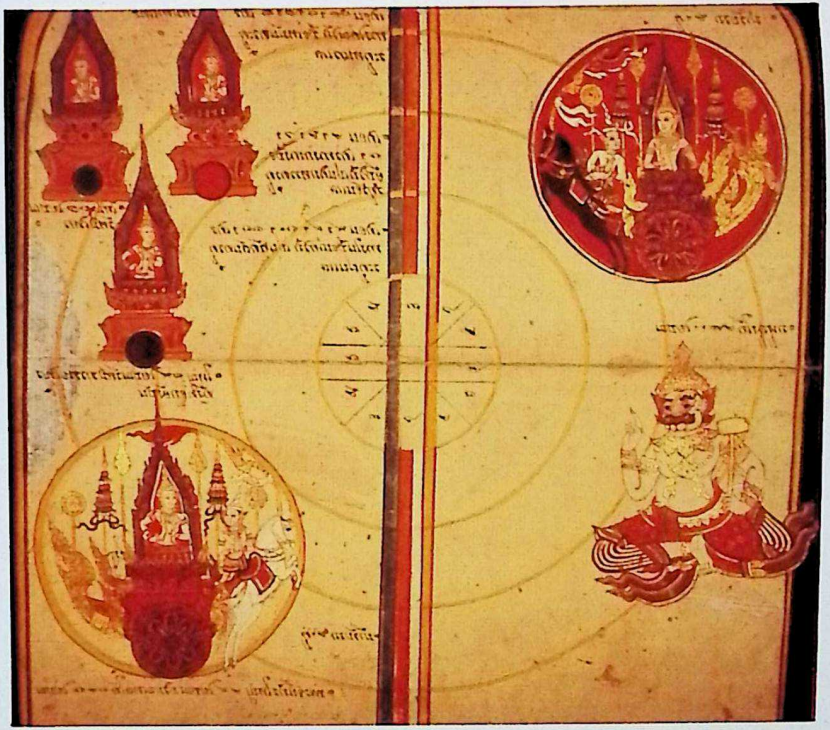
The Ganga River flowing through the Himavanta.



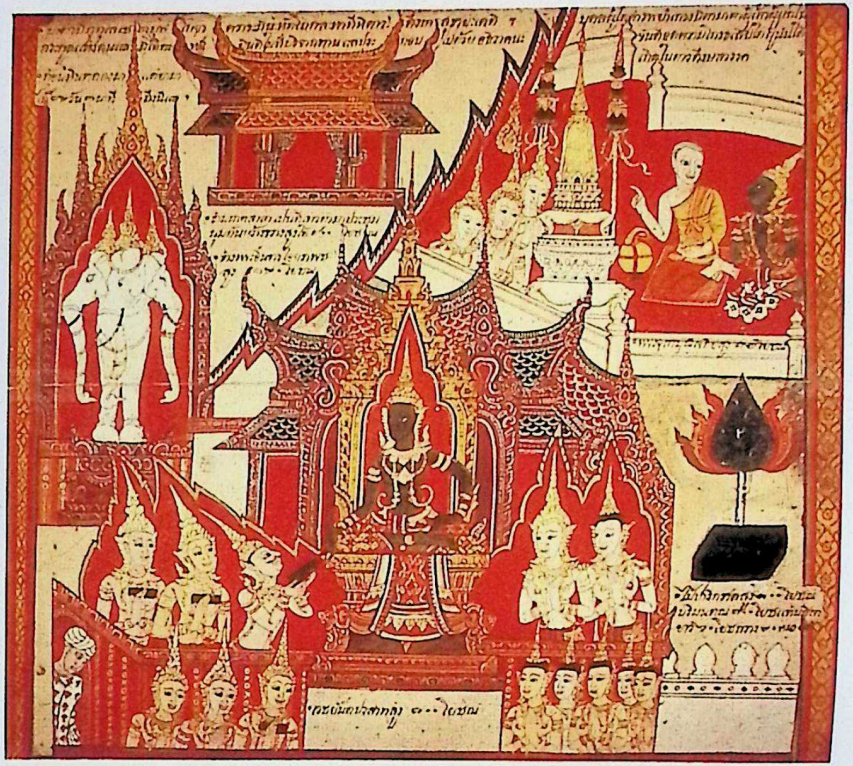
The seven mountains and seas of the Cakkavāḷa viewed from above, with the four continents depicted in the four corners.



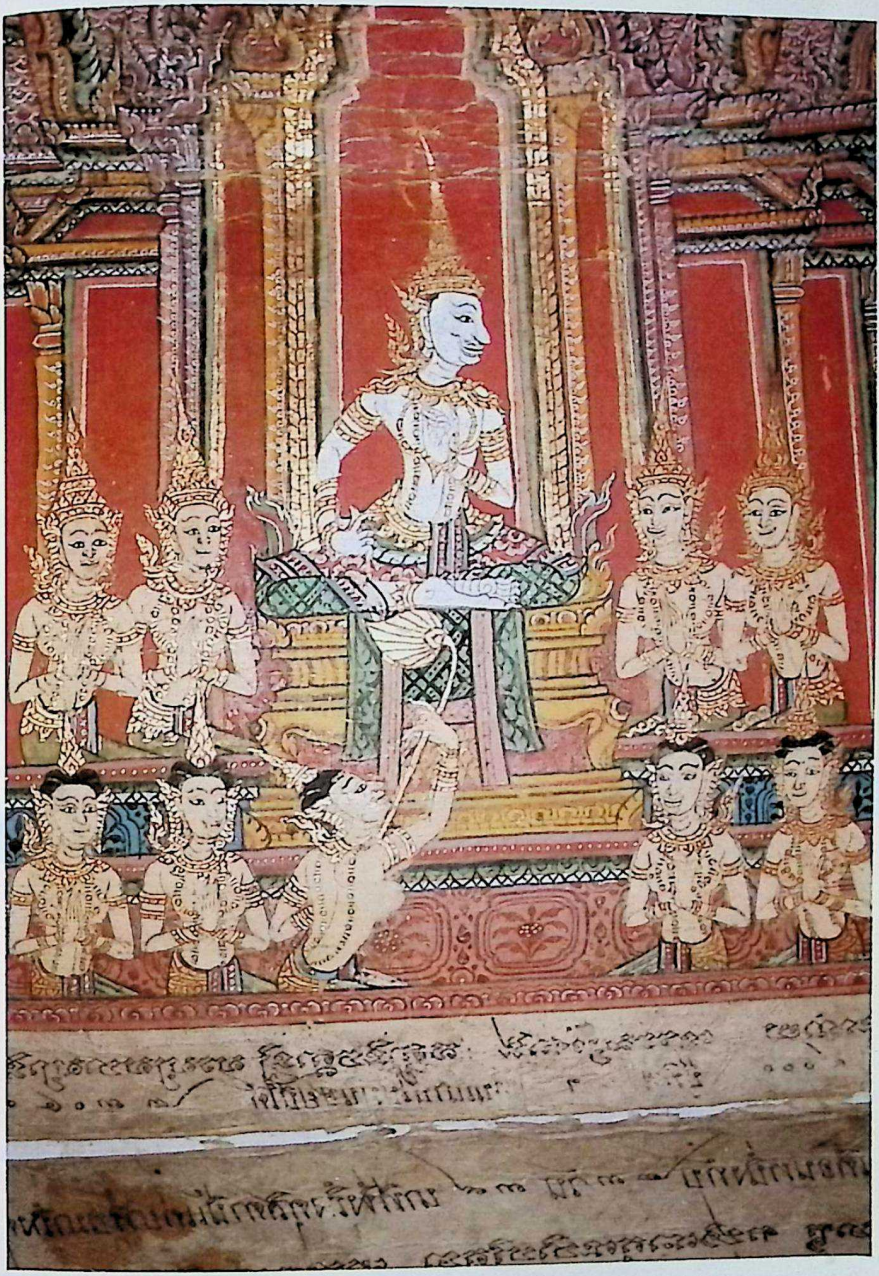
The seven mountains of the Cakkavala, with the sun and moon above and a lower segment depicting the eight asura kings.



The astral paths with depictions of the three seasons (upper left), the sun (upper right), the moon (lower left), and Rahu (lower right).

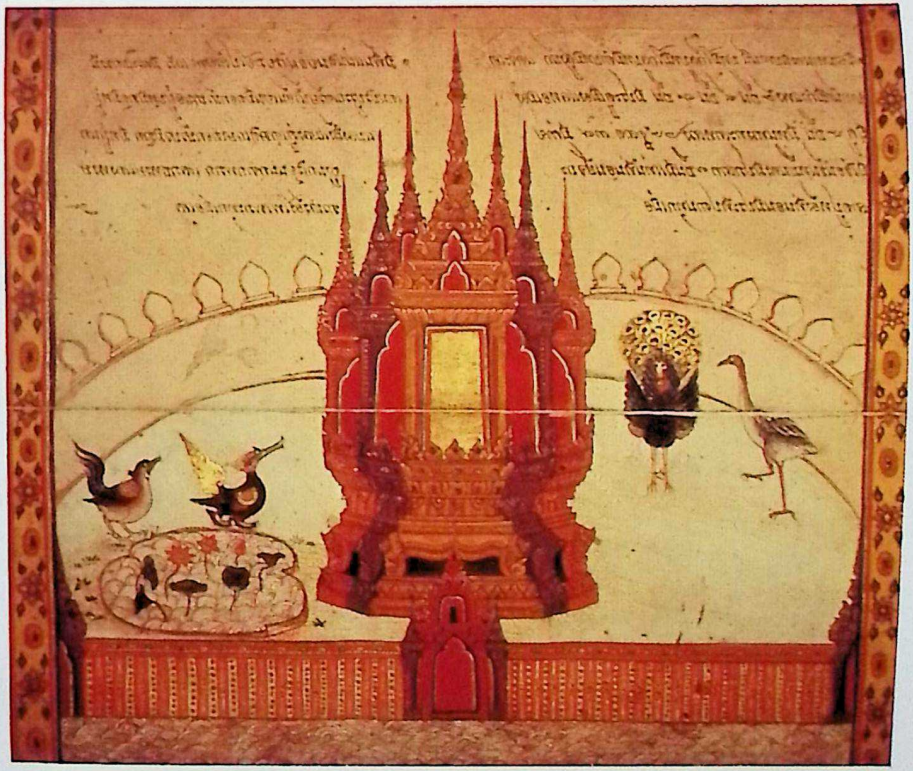


Indra presiding over the realm of the thirty three devatā.



Santusitadevaraja presiding over the heaven that is full of joy.

Venerating the Dussacetiya or Garment Stupa in the realm of the supreme brahma.



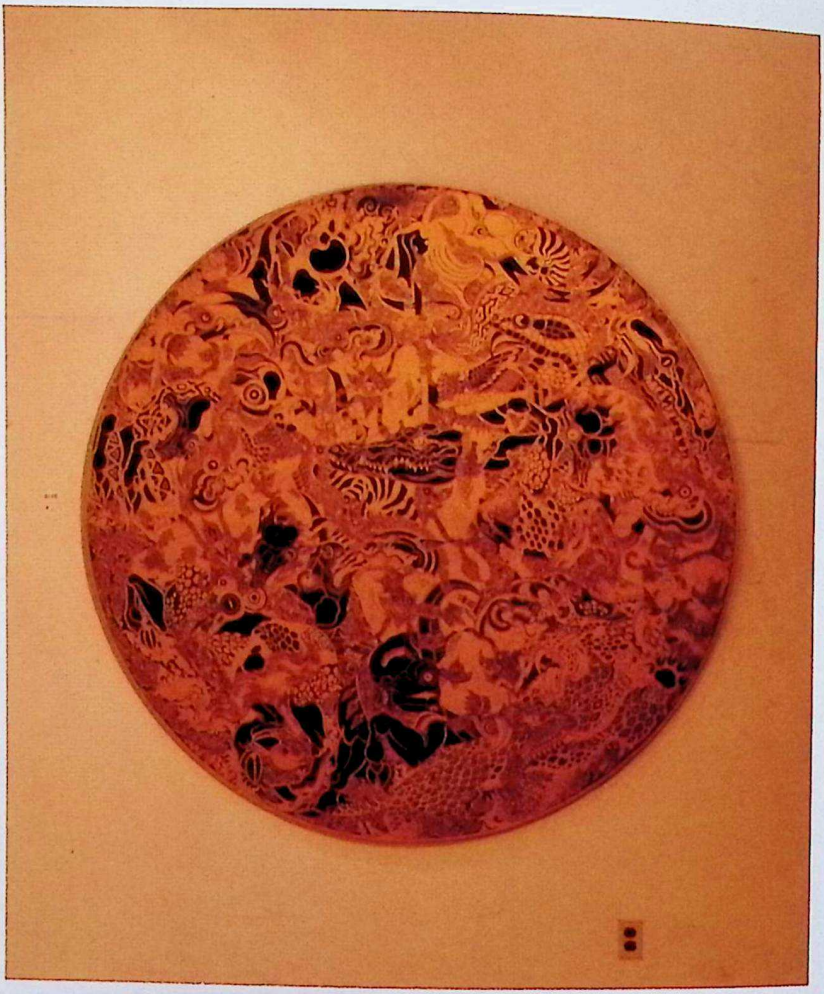
Nibbāna.

CONTEMPORARY ILLUSTRATIONS

THE FOLLOWING THREE illustrations represent the completed segment of a comprehensive set of *Trai Phum* illustrations presently being painted by one of Thailand's most prominent and talented Buddhist artists—Mr. Thawan Dachanee. We are grateful to Dr. Waldemar Sailer for obtaining the slides from which the reproductions have been made, and to Mr. Thawan Dachanee himself for granting us permission to reproduce them here.

The Earth: Sky, Water, Earth, and the Power of Man

The Sun: Energy for Agriculture and Source of Life



The Moon: Man and Lunar Forces in Harmony and Conflict

CHAPTER 7

The World with Only a Remnant of Material Factors

Brahma WHO ARE born in all sixteen levels of the world of the *brahma* with only a remnant of material factors are born only through the instantaneous mode of birth. As has been mentioned earlier, they take six kinds of rebirth linkage, for example those associated with initial application of thought and sustained thought.[1]

The distance from the heaven called the heaven of those who delight in the creations of others upward to the *brahma* world cannot be counted or calculated in *yojana* or in *wa* because it is so very far away. The distance from the lowest level of the *brahma* world called the realm of *brahma* attendants down to this earth is very, very great. If there were a stone equal to the iron castle called Lohapāsāda, which is situated in the faraway continent of Laṅgkā, and it were dropped down from the level of this realm of *brahma* attendants, and it did not encounter any obstacle at any place, it would still take four months to reach this land of ours. This refers only to the lowest realm of the *brahma* world; all told there are twenty levels extending upward, one above the other. The width and the circumference of the territory of these levels extends as far as our Cakkavāḷa mountain wall. Generally there are gem castles, adornments, and other things that are extremely beautiful; and the castles are a thousand times more magnificent than the castles of the *devatā* situated in the lower regions underneath.

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[1]All six kinds of rebirth linkage have previously been identified (see Introduction).

One level of the *brahma* world is called the realm of *brahma* attendants; another level is called the realm of *brahma* ministers; and another level is called the realm of the great *brahma*. *Brahmins* or hermits who meditate, who achieve—to a lesser degree—the *jhāna* called the first *jhāna*, and who maintain it continuously until the end of their lifetime, when they die will, as a result, be born as *brahma* at the level called the realm of *brahma* attendants and will remain there for an extremely long period of time; if one divides a *kappa* of immense duration into three parts, one of these parts will be equal to the life span of the *brahma* at this level.[2] Whoever achieves the first *jhāna* to a moderate degree and maintains it until the end of his life, when he dies will, as a result, be born in the *brahma* realm called the realm of the *brahma* ministers and will enjoy the happiness there for a long time; to calculate how long, divide a *kappa* of immense duration into two parts, and one of these parts will be equal to the life-span of the *brahma* in this level. Whoever achieves the first *jhāna* very intensively and maintains it continuously through his life, when he dies will, as a result, be born in the *brahma* realm called the realm of the great *brahma*. The great *brahma* at this level live and enjoy happiness, and they have a life-span that lasts one great *kappa*; the life-span of these *brahma* are generally not counted by *kappa* of immense duration, but rather are generally counted by great *kappa*. Whenever the fire consumes a *kappa*, this fire also consumes all of these three levels of the *brahma* world.

From these levels on upward a great distance there are three more levels of the *brahma* world. One of these levels of the *brahma* world is called the realm of the *brahma* of limited lustre; another level is called the realm of the *brahma* of infinite lustre; and another level of the *brahma* world is called the realm of the radiant *brahma*. These levels which extend upward, one above the other, are the three levels of the *brahma* world called the realm of the second *jhāna*. Whoever among the *devatā* and human beings reaches the second

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[2]There are three principal kinds of *kappa*: *mahā* (great), *asankheyya* (of immense duration), and *antāra* (intermediary). When the word *kappa* stands by itself a great *kappa*, which includes four *asankheyya kappa*, is generally intended.

jhāna at a lesser degree and maintains it continuously until the end of his life, when he dies will, as a result, be born at that level of the *brahma* world called the realm of the *brahma* of limited lustre, and will remain there for two great *kappa*. Whoever achieves the second *jhāna* to a moderate degree and maintains it continuously until the end of his life, when he dies will, as a result, be born at the level of the *brahma* world called the realm of the *brahma* of infinite lustre, and will remain there for four great *kappa*. Whoever among the *devatā* and human beings reaches the second *jhāna* to a very high degree indeed and maintains it continously until the end of his life, when he dies will, as a result, be born at the level of the *brahma* world called the realm of the radiant *brahma*, and will remain there for eight great *kappa*. After the fire has consumed several *kappa*, when the water destroys a *kappa*, it floods this realm, including the realm of the radiant *brahma*.[3]

From these levels on upward a great distance there are other levels of the *brahma* world. One of these levels of the *brahma* world is called the realm of the *brahma* of limited aura; another level of the *brahma* world is called the realm of the *brahma* of infinite aura; and another level of the *brahma* world is called the realm of the *brahma* whose aura is steady. These levels, which are above one another and extend for a great distance, are the three levels of the *brahma* world called the realm of the third *jhāna*. Whoever among the *devatā* and human beings reaches the third *jhāna* at a lesser degree and maintains it continuously to the end of his life, when he dies will, as a result, be born at the level of the *brahma* world called the realm of the *brahma* of limited aura, and will remain there for sixteen great *kappa*. If anyone reaches the third *jhāna* to a moderate degree and maintains it continuously, when he dies he will, as a result, be born in the level of the *brahma* world called the realm of the *brahma* of infinite aura,

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[3]In the original text this sentence and the parallel sentences in the following paragraph are extremely cryptic, and a literal rendering tends to convey an incorrect meaning; therefore, for purposes of clarification, we have inserted a number of words and phrases (for a more detailed discussion of the destruction of *kappa* by fire, water, and wind see Chapter 10).

and will remain there for thirty-two great *kappa*. Anyone who reaches the third *jhāna* to a very high degree indeed, and maintains it continuously to the end of his life, when he dies will, as a result, be born at the level of the *brahma* world called the realm of the *brahma* whose aura is steady, and will remain there for sixty-four *kappa*. After the water destroys several *kappa*, then the wind will destroy a *kappa*. There are four kinds of wind that blow; these winds blow until these three levels of the *brahma* world are destroyed; and after that they cease.

From these levels on upward a great distance there are two levels of the *brahma* world. One of these levels of the *brahma* world is called the realm of the *brahma* who receive great reward; the other of these levels of the *brahma* world is called the realm of the *brahma* who are without perception. These two levels of the *brahma* world are called the realm of the fourth *jhāna*. *Devatā* and human beings who reach the fourth *jhāna* to a very high degree indeed and maintain it continuously until the end of their lifetime, when they die will, as a result, be born at the level of the *brahma* world called the realm of the *brahma* who receive great reward, and will remain there for 400 great *kappa*. There are those who reach the fourth *jhāna* to a very great degree, who have no children or wives, and generally think the following thoughts: "Beings who go to suffer anguish in the four realms of loss and woe, who undergo the four modes of birth, who persist in the five destinies and in the seven stations of mental process, and who live in the nine abodes of beings, do so because they have minds, know how to think, think a great deal, and have minds that love and hate.[4]

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[4]The five destinies (*gati*) are hell, the destiny of the animals, the destiny of the suffering ghosts, the destiny of human beings and the destiny of the *devatā* (this way of reckoning does not recognize a distinctive destiny for the *asura*); the seven stations of mental process (*viññāna-ṭṭhhiti*) are the stations of sensual desire, of *brahma* attendants, of the radiant *brahma*, of the *brahma* whose aura is steady, of infinite space, of infinite mental process, and of nothingness; the nine abodes of beings (*nava sattāvāsā*) are the abodes of sensual desire, of *brahma* attendants (the term *brahmakayika* is sometimes used to refer to all of the *brahma* in the world with only a remnant of material factors, but in some contexts such as this one, it refers more specifically to those in the realm of *brahma* attendants), of the radiant *brahma*, of the *brahma* whose aura is steady, of the *brahma* who are without perception, as well as the abodes of the infinity of space, of the infinity

If at any time one can cause this mind to disappear from the body, and not think anything at all, every moment will be good." After they think such thoughts they make the following wish. "May I have no children, may I have no wife, may I have no mind"; and they meditate as follows: "No perception!" Those who wish in this way, and meditate in this way continuously until the end of their lifetime, when they die will, as a result, be born at the level of the *brahma* world called the realm of the *brahma* without perception.

The *brahma* who live in this level are 96,000 *wa* tall and do not have even the slightest residue of mind. The faces and bodies of these *brahma* are like golden images that have been newly polished by an artisan, and they look very beautiful indeed. Anyone who dies in a sitting position while he is thinking about being born in this level of the *brahma* world will be born there in a sitting position, and will remain in that position until the end of his life-span. Among those in the *brahma* world there are also those who die while they are standing and are born as *brahma* standing in this *brahma* world. These *brahma* remain without any quivering and without making the slightest movement in any part of their bodies; not even the eyes of these *brahma* blink or look during their entire lifetime—and they do not know anything at all. The interior of the gem castles of these *brahma* are very spacious indeed. There are flowers, perfumes and spices, and other fragrant things that, through the entire lives of these *brahma*, are always superb and very excellent; these flowers never wither, never die, and never fall off, and the fragrances of the perfumes, spices, and other fragrant things never fade or disappear.

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of mental process, of nothingness, and of neither perception nor non-perception. The inclusion of the nine abodes of beings introduces an obvious anomaly, since the point of the passage is that by considering the suffering that beings experience in these abodes, which include the abode of the *brahma* who are without perceptions, the practitioner attains rebirth in this specific abode. It is possible that Phya Lithai intended to follow the pattern set by Buddhagosha when he used a similar listing in the *Path of Purification* (R. Semage: Colombo, 1960), p. 635, but noted that in the particular context he was referring to only eight rather than nine abodes, and that he was specifically excluding the abode of the *brahma* who are without perception. However, even this solution leaves difficulties in regard to the inclusion of abode of the *brahma* who are beyond both perception and nonperception.

The flowers appear as if they had been neatly arranged. They are neat, in good order and very beautiful indeed, and they surround these *brahma* in every direction. There are a great many *brahma* who live at this level—no one knows how many millions and tens of millions there are—and their life-span extends for 500 great *kappa*. If, at any time, the lifetime of one of these *brahma* comes to an end, and he leaves the city of the *brahma*, and the merit he had previously done to be born in the *brahma* world is exhausted, then his mind again returns, he is normal like other people, and he is born again in accordance with his meritorious or evil deeds; this is because he did not reach Nibbāna.

From these levels on upward a great distance there are five more levels of *brahma* cities. One of these levels of the *brahma* world is called the realm of the *brahma* who do not fall from prosperity; another level is called the realm of the serene *brahma*; another level is called the realm of the beautiful *brahma*; another level is called the realm of the clear-sighted *brahma*; and another level is called the realm of the supreme *brahma*. These five levels of *brahma* are called the five pure abodes that are the realm of the fourth *jhāna*. Those who achieve the fruit of a nonreturner and achieve the fourth *jhāna*, or reach the fifth *jhāna* throughout their entire life, when they die will, as a result, be born at one of these five levels of the *brahma* world called the five pure abodes, and will never return to be born in the human city; when their life-span in this *brahma* city comes to an end, they will enter Nibbāna.[5] The life-span of the *brahma* in the realm of those who do not fall from prosperity extends for 1,000 great *kappa*. The life-span of the *brahma* in the realm of those who are serene extends for 2,000 great *kappa*. The life-span of the *brahma* in the realm of those who are beautiful extends for 4,000 great *kappa*. The life-span of the *brahma* in the level of those who are clear-sighted extends for 8,000 great *kappa*. The life-span of the *brahma* in the level of those who are supreme extends for 16,000 great *kappa*.

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[5]The nonreturners are those beings who have attained the third stage of the path that leads to Nibbāna. This path has four stages beginning with that of "entering the stream" and culminating in the attainment of fully perfected sainthood.

These sixteen levels of *brahma* are called the sixteen realms of *brahma* with only a remnant of material factors; and they are the dwelling places of the *brahma* who have only a remnant of material factors. Each and every *brahma* is a male; there are no female *brahma* as in the case of the *devatā* who live in the lower levels. Only the *brahma* who live at the level of those who are without perception have a form that is motionless and does not quiver; the *brahma* at all the other fifteen levels have some movement and quivering. They have eyes and see; they have ears and hear; they have noses that breathe in and out but cannot smell either good fragrances or bad odors; and they have tongues that speak and converse, but do not taste sour tastes, sweet tastes, spicy hot tastes, bland tastes, and salty tastes. The flesh and skin of these *brahma*, even if a hand hits it, does not feel pain. These *brahma* never eat or drink at any time, but only practice *jhānic* attainments by themselves; and they do not enjoy having contacts with others.

The faces and bodies of these *brahma* are smooth and very beautiful, and are a thousand times brighter than the moon and the sun; in fact only one hand of a *brahma* is able to illuminate 10,000 entire *cakkavāḷa*, and to do so completely and everywhere. These *brahma* generally have gem castles and gold castles whose floors are laid with celestial sitting carpets. Also there are celestial draperies and ceilings decorated with the seven kinds of gems that are a thousand times more beautiful and more superb than those of the *devatā* who live in the lower levels. The hair on their heads is very beautiful indeed; each of them has knotted hair, which appears distinctively and gloriously beautiful. The bodies of those *brahma* are very beautiful indeed; their knees, elbows, and other joints are rounded and very beautiful, and the points of connection cannot be seen. These *brahma* never realize that their bodies have any limbs at all, and they do not have any dirty excrement. In the twenty realms of the *brahma* world there is not a single woman, and there is not a single *brahma* who resembles one. These *brahma* do not have even the least bit of passion or desire for women; these *brahma* do not sing or dance; and they do not know how to make music with any kind of musical instrument. Some groups live in the *jhāna* called the noble abiding; some groups

live in the *jhāna* called the celestial abiding; and some groups live in the *jhāna* called the *brahma* abiding.[6]

The *brahma* who live in the realm of the supreme *brahma,* if and when there is a Bodhisatta who is going to be Enlightened and become a Lord Buddha, on the day when the Lord Bodhisatta goes out to be ordained, bring down from the faraway *brahma* world a set of three robes and the requisites for a monk, and offer them to the Lord Bodhisatta. The Lord Bodhisatta accepts the set of three robes from the *brahma,* and then dons these three robes. The Lord removes the white garment he had been wearing and presents it to these *brahma.* These *brahma* then accept it, and carry it up and deposit it in a bright, beautiful gem container in the realm of the supreme *brahma*; and they then create a gem *cetiya* to contain it. This *cetiya* is 96,000 *wa* in height and is called Dussacetiya; each day without exception there are 700,000 brahma who go to attend and worship this *cetiya.*[7]

Brahma from this level, after the fire consumes the earth and the other levels, come down at the beginning of the new era, to look at the lotus that appear on the earth. These *brahma* then take from each lotus an alms bowl, a set of robes, and the other requisites which, when counted with the alms bowl and robes make eight. They are called the eight requisites or the "*aṭṭhaparikkhāra*" (these eight are one lower garment, one outer garment, one shoulder scarf, one alms bowl, one sash, one razor, one needle, and one water strainer). The *brahma* carry these eight requisites up and keep them at the level of the *brahma* world called the realm of the supreme *brahma.* When it reaches the time when the Lord Bodhisatta goes out to take up the life of a mendicant, the *brahma* take them down to present them to him as an offering. In any *kappa* when there will be only one Lord Buddha, only one lotus appears, and that *kappa* is called a good

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[6]In the P.T.S. *Pali/English Dictionary* the "noble abiding" (*ariya vihāra*) is rendered as "the best practice," whereas the "celestial abiding" (*dibba vihāra*) is rendered as "the supreme condition of heart." The *brahma* abiding, which is often translated as the divine abiding, is given as "sublime or divine state of mind"; this important abiding includes the meditations concerning loving kindness, compassion, sympathetic joy, and equanimity.

[7]The meaning of Dussacetiya is "garment *cetiya.*"

kappa. In any *kappa* when there will be two Lord Buddha, two lotus appear, and that *kappa* is called an excellent *kappa*. In any *kappa* when there will be three Lords, three lotus will appear, and that *kappa* is called a splendid *kappa*. In any *kappa* when there will be four Lords, four lotus will appear, and that *kappa* is called a good and excellent *kappa*. In any *kappa* when there will be five Lords, five lotus will appear, and that *kappa* is called a most fortunate *kappa*. Any *kappa* when no birth of a Lord Buddha occurs is called a *kappa* that is void. In each *kappa* there can be only the full number of five Lord Buddha or less; it never happens that there is a *kappa* with more than five Lord Buddha. The sets of eight requisites that appear in the lotus generally appear because of the merit the Lords have accumulated.

What kinds of merit are made and what kinds of Dhamma are practiced that cause beings to be born in the *brahma* world? Even though a person makes merit and practices the Dhamma, even though he is ordained to be a monk, and no matter how many precepts he keeps, if he does not attain the *jhāna* such as those by which he goes through the air or underground, he will never, at any time, be born in the *brahma* world. However, anyone who attains *jhāna* all through his life and does not regress from that *jhāna* will, as a result, be born in the *brahma* world.

When one meditates to attain *jhāna* one generally does as follows. The venerable monks who are the disciples of a Lord Buddha, or the hermits who keep the moral precepts, sit and concentrate and meditate so as to develop meditational practice, saying day and night, "Earth *kasiṇa*, earth *kasiṇa*."[8] They eliminate the five obstacles to the attainment of *jhāna*. One of these obstacles is sensuality; another is malevolence; another is sloth and sluggishness; another is flightiness and worry; and another is perplexity. Then they become equipped with the five qualities: initial application of thought, sustained thought, joy, bliss, and unification of consciousness. Then

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[8]The *kasina* are a special set of subjects of meditation which, according to the *Path of Purification* and the *Compendium*, include earth, water, fire, wind, blue, yellow, red, white, light, and limited space. (According to the earlier lists given in the scriptures the last two items are space and intellection or consciousness.)

they become equipped with five kinds of knowledge: the knowledge concerning magical powers, the knowledge associated with the celestial ear, the knowledge associated with the celestial eye, the knowledge that involves knowing the minds of others, and the recollection of one's previous births. These are the kinds of merit of excellent quality that lead to birth in the *brahma* world.

Whenever one goes to be born in the fifteen levels of the *brahma* world with only a remnant of material factors—the level of the *brahma* who are without perception is the one that is not included—twenty-three kinds of material factors arise suddenly; thus there are not twenty-eight kinds of material factors that are born suddenly as in the case of the *devatā* who are born in the realm of sensual desire.[9] These *brahma* are born with only twenty-three kinds of material factors so that five kinds of material factors are missing. What are these five kinds of material factors? One kind is called the nose factor and is the factor that recognizes good odors and bad odors. Another kind is called the tongue factor and is the factor that recognizes the tastes of what is eaten and other tastes. Another kind is called the body factor and is the factor that recognizes physical pain and soreness. Another kind is called the femininity factor and is the factor that causes the craving of sensual desire characteristic of women. Another kind is the masculinity factor and is the factor that causes the craving of sensual desire characteristic of men.

In the case of these *brahma* four vitalities appear and maintain the other material factors.[10] What are these four vitalities that exist in the material factors? One vitality is situated in the eye factor, that is to say it establishes and nourishes the eye. Another vitality is situated

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[9]Actually the relevant list of twenty-eight material factors is given at the very beginning of Chapter 1, which deals with beings in the various realms of hell; and there is no discussion of this list in Chapter 6 dealing with the *devatā*. However, the problem is only technical since the tradition generally recognizes that the various kinds of beings born in all of the various realms in the world of sensual desire are born with the same twenty-eight material factors.

[10]These vitalities are instances of the vitality factor that is one of the twenty-three kinds of material factors that converge when *brahma* in the realm without a remnant of material qualities are born.

in the ear factor and establishes and nourishes the ear. Another vitality is situated in the mind factor, and establishes and nourishes the mind.[11] Another vitality is situated in the eight basic material factors, and establishes the object of sight and nourishes sound.[12]

Brahma who are born at the level of those who are without perception, when they are born, arise like the *brahma* who have just been described; but the material factors that are born with those who are without perception are of seventeen kinds. What are these? These are the eight basic material factors, one vitality factor, one space factor, three plasticity factors, and four factors with salient characteristics.[13] These make the total of seventeen that are born together to institute one life; the vitality is situated in the eight basic material factors.

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[11]A reference to mind (*mano*) was included in the first list of twenty-eight material factors given on the Mahachuai text and Damrong edition, but, following the classical tradition and a parallel list that immediately follows it in the text, it was omitted in the translation (see Chapter 1, especially n. 1). In the present context we assume that this term is being used as a synonym for the mind-basis factor (*hadaya*).

[12]In the Thai this sentence is problematic. The rendering we have used as a basis for the translation has been obtained by following the manuscript and Damrong edition, with the exception that the problematic term *saddaṭṭhakarūpa* (eight-fold sound factor) has been changed to *suddhaṭṭhakarūpa* (the basic group of eight material factors that are present in every instance of matter—that is, earth, water, fire, wind, object of sight, taste, odor, and bodily nutriment). The correctness of this change is strongly supported by the fact that in the following paragraph in which *saddaṭṭhakarūpa* is used it is explicitly defined in terms appropriate for *suddhaṭṭhakarūpa*. It is also supported by the fact that, according to the theory of the Theravadins, the objects of sense, when they appear, do appear with the eight basic material factors, and by the fact that the objects of sight and sound are the two sense object material factors that are, according to the theory (and according to Phya Lithai's explicit statement earlier in the chapter), activated in the realm of the *brahma* with only a remnant of material factors. (It is significant to note that the other sense objects are present, but since, as has been noted earlier in the paragraph, their corresponding sense organs do not exist there, the presence of these sense objects does not result in any sense consciousness.) For an excellent discussion of the complex theories underlying the points made not only in this section on the material factors that converge with the birth of *brahma* in these fifteen realms of the *brahma* with only a remnant of material qualities, but also in the parallel discussions of those that converge with the birth of men in the human realm (see Chapter 5), and of those that converge with the birth of *brahma* in the realm of the brahma who are without perception (these are discussed in the following paragraph), see Y. Kurnadasa, *Buddhist Analysis of Matter* (Dept. of Cultural Affairs; Colombo: Government Press, 1967), Chapter 7 on "Atomism," pp. 141–64.

[13]The eight basic material factors are itemized above; the three plasticity factors are lightness, pliancy, and adaptability; the four factors with salient characteristics are growth, continuity, aging, and impermanence.

How many psychic factors that are the companions of mind come to augment the minds of those *brahma* who have consciousness and live, meditating and developing the *jhāna*? In that good group there are twenty-two psychic factors that serve as companions of the mind. What are all of these? One is called faith and is faith that extends at all times to merit and to Dhamma. Another is called mindfulness, which means a focused consciousness that does not at any time forget merit or Dhamma. Another is called shame regarding evil, which is being ashamed regarding evil so that one does not have to be negligent. Another is called fear of evil, which means being fearful of principles that will lead to evil deeds. Another is called absence of anger, which means being without anger, being without the desire to harm others, and not harboring anger against others. Another is called complete balance of mind, which means doing things with a mind that does not waver. Another is called tranquility of mental properties, which means doing things in accordance with the principles of Dhamma. Another is called tranquility of consciousness, which means seeing into the principles of Dhamma. Another is called lightness of mental properties, which means having mental properties that are quick in regard to the Dhamma. Another is called lightness of consciousness, which means having a mind that is quick in regard to the Dhamma. Another is called pliancy of mental properties, which means having mental properties that are pliable concerning Dhamma and principles. Another is called pliancy of consciousness, which means having a mind that is pliable concerning Dhamma and principles. Another is called adaptability of mental properties, which means having mental properties that adapt to principles and Dhamma. Another is called adaptability of consciousness, which means having a mind that adapts to the principles of Dhamma. Another is called familiarity of mental properties, which means having mental properties that are inclined toward the Dhamma. Another is called familiarity of consciousness, which means having a mind that is inclined toward the Dhamma. Another is called rectitude of mental properties, which means having mental properties that are straightforward in regard to the Dhamma. Another is called rectitude of consciousness, which means having a mind that is straightforward in

regard to the Dhamma. Another is called compassion, which means having a mind that has compassion for beings. Another is called sympathetic joy, which means having a mind that is sensitive in regard to beings. Another is called the faculty of wisdom, which means the wisdom that is the greatest among the faculties. Altogether there are twenty-two kinds that are the companions of the mind, and, for these *brahma*, they take the place of food.

Here ends the brief account of the *brahma* with only a remnant of material factors who are born in the world called the world with only a remnant of material factors; this constitutes chapter seven.

CHAPTER 8

The World without Material Factors

THE FOUR REALMS

Now we will discuss those who go to be born in the faraway world of the *brahma* without material factors. These *brahma* take rebirth with the rebirth linkage that is without material factors. From the realm of the supreme *brahma* upward a great distance, far into the emptiness, there are four levels of the *brahma* world. One level is called the realm of infinite space; another is called the realm of infinite mental process; another is called the realm of nothingness; and another is called the realm of neither perception nor nonperception. As for these four levels of the *brahma* world, they are called the world of the fifth *jhāna*.[1] The *brahma* in these four levels have neither bodies nor corporeal forms; but these *brahma* are not empty since they still have consciousness alone. The *brahma* who are established in this place do not have even the least bit of body; nothing but minds are established in this place where there is only open air and emptiness. These four realms of *brahma* are the places where the *brahma* who are without material factors live, and thus they are called the world of the *brahma* without material qualities.

When the *brahma* lived in our human world, they generally pondered and reflected in their minds as follows: "What would it be like if one should will strongly to have his mind disappear? Or if such

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[1]For a discussion of the world (or realms) of the fifth *jhāna* and its relationship to the practice of the fifth *jhāna*, see Introduction, n. 12.

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should not occur and the mind should remain still, if there were no body or corporeal form, one could not harm others and others could not harm one; thus one should wish to have this corporeal form disappear and to have only consciousness remain." They meditated, practiced the five kinds of *jhāna*, and continuously wished as follows: "I will take the empty space that contains nothing and is in a lower realm of the world of the *brahma* without material factors, and will have it as my dwelling place." They said such, and then they meditated with the wish to make their corporeal body disappear, saying as follows, "Space is infinite; infinite is space! May I come to be without the material factors," which is to say, "Space is great and immense. As a result of my practice, and my wish and desire, may there be no material factors at all."[2] After they practiced such *jhāna* and wished continuously, they then attained the *jhāna* of infinite space throughout their entire life. Afterwards when, as a result, they have become *brahma* in the *brahma* world of infinite space, their minds remain a tiny bit as has been mentioned before, but they do not have even the least bit of face, or eyes, or feet, or hands. In this level of *brahma* the life-span extends for 20,000 great *kappa*.

Some groups of hermits practice the five kinds of *jhāna* at a lower level, and achieve the attainment of infinite space; but they see that the attainment of infinite space is not satisfactory because their minds yearn for more than rapture, and they lose all desire to attain infinite space. They wish to reach the attainment of infinite mental process, which is situated above the space that is the place that is totally empty. They do not go in any other direction, but they fix their minds and meditate as follows: "Infinite mental process! By that may I come to be without the material factors." They do not go in any other direction at all, and have their mind fixed on that subject continuously all through their lives. As a result, when they die, they go to be born in the realm of the *brahma* of infinite mental process. The life-span of these *brahma* extends for 40,000 great *kappa*.

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[2]In the original Thai the restatement of the Pali phrase with which the sentence concludes reads literally, "May there be nothing at all," however, the context suggests that it is the absence of material factors that is intended.

Some groups of hermits practice the five kinds of *jhāna* at a lower level and achieve the attainment of infinite mental process; but they see that the attainment of infinite mental process is not satisfactory, because their consciousness yearns for much more than rapture, and they see that the attainment of nothingness is happier and more peaceful. They wish to reach the attainment of nothingness, which is above the space that is totally empty space; they do this continuously, and do not go in any other direction.[3] They fix their minds, and they continuously wish and meditate as follows: "There is nothing"; and they do so without turning their attention in any other direction, but have their minds fixed on that subject continuously, all through their lives. As a result, when they die they go to be born in the realm of the *brahma* of nothingness, and have a life-span that extends for 60,000 great *kappa*.

Some groups of hermits practice the five kinds of *jhāna* at a lower level and achieve the attainment of nothingness, but they see that this attainment of nothingness is not satisfactory, because they remain close to those who possess material factors. They are not glad in their hearts, and are like persons who are near enemies who have lances and swords; and thus they have no peace of mind. They ponder and reflect that they do not desire the attainment of nothingness in the *brahma* world of the attainment of nothingness. Rather they wish to go to be born at the other level of the *brahma* world in order to be far from those who, because they have material factors, are like enemies to them. They do not take their minds in any other direction, but fix their minds, wishing to reach the attainment of neither perception nor nonperception. They say that they have too much mind and still reflect on many things; and then they meditate as follows: "May I have neither perception nor nonperception." And they say as follows: "May I have only a very tiny bit of mind,

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[3]This realm of nothingness is above both the realm of infinite space *and* the realm of infinite mental process. The failure to mention the realm of the infinite mental process in this context may be due to the fact that these two lower levels of the world without material factors are often taken as a pair. See *Path of Purification* (P. Semage: Colombo, 1960), p. 360.

should not occur and the mind should remain still, if there were no body or corporeal form, one could not harm others and others could not harm one; thus one should wish to have this corporeal form disappear and to have only consciousness remain." They meditated, practiced the five kinds of *jhāna*, and continuously wished as follows: "I will take the empty space that contains nothing and is in a lower realm of the world of the *brahma* without material factors, and will have it as my dwelling place." They said such, and then they meditated with the wish to make their corporeal body disappear, saying as follows, "Space is infinite; infinite is space! May I come to be without the material factors," which is to say, "Space is great and immense. As a result of my practice, and my wish and desire, may there be no material factors at all."[2] After they practiced such *jhāna* and wished continuously, they then attained the *jhāna* of infinite space throughout their entire life. Afterwards when, as a result, they have become *brahma* in the *brahma* world of infinite space, their minds remain a tiny bit as has been mentioned before, but they do not have even the least bit of face, or eyes, or feet, or hands. In this level of *brahma* the life-span extends for 20,000 great *kappa*.

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which seems to disappear into space and is one hundred or one thousand times less than the mind of the *brahma* who are at the lower levels." This mind exists, but because it is so tiny it is as if it does not exist. The *brahma* at this level have a life-span that extends for 80,000 great *kappa*, but they cannot do anything, because their minds are very tiny.[4] This level of the *brahma* world involves an attainment that is greater than that achieved in any other *brahma* or *devatā* heaven.

Even though their minds are tiny like that, they still have the meritorious companions of mind that are the twenty psychic factors; these are the companions of mind that have previously been mentioned, except that compassion and sympathetic joy are eliminated so only twenty of these companions are left.[5] There are still the psychic factors found in every type of consciousness, which, though they have not been mentioned, are not included—we have mentioned only the good psychic factors found in this world without material factors.[6] Even though the mind is tiny like that, this tiny mind remains in order to enjoy the attainment of happiness. Moreover, when a Lord Buddha comes to be born in our world the *brahma* without material factors still have minds that have faith and worship the Lord.

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[4]In the various manuscripts and editions the life-span of the *brahma* in this realm is given as 84,000 great *kappa*. However, on the basis of a projection of the series of life-span measurements, we have concluded that 80,000 is the figure that was intended. Since this figure constitutes the final reference to the life-span in the twenty *brahma* realms, the following summary will be helpful. 1st, 2nd, and 3rd realms—"counted by great *kappa*"; 4th realm—2 great *kappa*; 5th realm—4 great *kappa*; 6th realm—8 great *kappa*; 7th realm—16 great *kappa*; 8th realm—32 great *kappa*; 9th realm—64 great *kappa*; 10th realm—400 great *kappa*; 11th realm—500 great *kappa*; 12th realm—1,000 great *kappa*; 13th realm—2,000 great *kappa*; 14th realm—4,000 great *kappa*; 15th realm—8,000 great *kappa*; 16th realm—16,000 great *kappa*; 17th realm—20,000 great *kappa*; 18th realm—40,000 great *kappa*; 19th realm—60,000 great *kappa*; 20th realm—80,000 great *kappa*.

[5]See the final portion of Chapter 7.

[6]According to the tradition, the psychic factors that are common to every class or state of consciousness are contact, sensation, perception, volitional thought, unification of thought, psychic vitality, and attention. Those that are common to some classes or states of consciousness only are initial application of thought, sustained thought, determination, exertion, joy, and zealousness. For a discussion see *Compendium*, pp. 12–18.

THE MIRACLE OF BUDDHA'S RAYS

Now we will begin to describe how even those that do not have consciousness still appear as if they have a mind and do acts of worship. For example, this occurs when the Lord Buddha uses his magic power called *iddhividhiñana*; when he does so with a mind associated with knowledge, is accompanied by pleasure, and is not prompted, and does so in order to perform the miracle of the great rays in which he emits rays of all six colors.

What are the colors of these rays? One group of rays have a beautiful, dark, blue-green color like the flowers called *anchan*, the flower of the blue lotus, the flower of a water hyacinth, the iridescent feathers of a peacock's tail, and the wings of a carpenter bee.[7] Another group of rays have a color that is beautifully yellow like the flower called *kannikāra*, orpiment, and the kind of pure gold that is called the nectar from the *jambolan* fruit.[8] Another group of rays have a red color that has the brilliance of sticklac solution and is like natural vermilion, the flower of red hibiscus, and the fruit called *thithaptim*.[9] Another group of rays have a color that is white and beautiful like the flower called *phut* and a conch shell.[10] Another group of rays are light yellowish red and beautiful like the flower called *anocha*, the flower of the foreign hibiscus, the local *henna*

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[7]The word translated here as dark blue-green is given literally as "green." However, in archaic Thai blue and green are often not clearly differentiated, and the descriptive comparisons indicate that blue is also very much involved; moreover, the Pali equivalent (*nīla*) means green, blue, or black, and several later references closely associate it with black. Therefore, here and in other places where it is clear that this color is being referred to, we have chosen to use the single translation dark blue-green.

[8]In the standard dictionaries the meaning of the names of the gold mentioned in this sentence ("jambunuda") is given as the gold found in the Jambu river. However, later in Phya Lithai's discussion (see Chapter 9) the origins of this kind of gold and its association with the *jambolan* (*jambu*) fruit are explicitly mentioned. Moreover, the translation we have given on the basis of this reference comes closer to a literal translation of the name, namely that which is expelled or emitted from the *jambolan* fruit.

[9]*Thaptim* refers to the pomegranate, and it is therefore probable that *thithaptim* refers to the pomegranate or a similar species.

[10]The formal name of the flower called *phut* is *evavatamia coronavia*.

flower, and the flower called *thongfa*; and they are radiant like polished copper.[11] Another group of rays has a color that is bright, glowing and beautiful like the morning star, and like the gems called crystal jewels. These rays whirl in circles and revolve gloriously as they are emitted from the body of Lord Buddha.

The group of rays that are beautifully dark blue-green like the flower called *anchan*, the flowers of the water hyacinth, the blue lotus, the iridescent feathers of a peacock's tail, and the wings of a carpenter bee are emitted from every strand of his hair; from the hair on his head, from his eyelashes and eyebrows, from the hairs on his body, and from his mustache and his beard (these hairs come from all of these places and spots on his body, and all of them are black). The group of rays that have a beautiful, glowing color like the flower called *kannikāra*, orpiment, and the bright, pure gold that comes from the nectar of the *jambolan* fruit are emitted from the Lord Buddha's back.[12] The group of rays that are white and beautiful like the flower called *phut* and pure like a conch shell are emitted from the whites of the Lord Buddha's eyes, and from his teeth. The group of rays that are light yellowish red like the flower called *anocha*, the flower of the foreign hibiscus, the local *henna* flower, and the flower called *thongfa*, and are radiant like polished copper are emitted from the broad sides of the Lord Buddha's wrists, and from his toenails. The other group of rays that have a color that is beautiful like the morning star and the gems called crystal jewels are emitted from the *uṇṇāloma*, which is the gem hair on the forehead of the Lord Bud-

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[11]The formal name of the flower called *anocha* is *barlevia cristata*; and that of the flower called *thongfa* (or, according to Acharn Pitoon's suggested emendation, *thongkwaw*) is *butea frondosa*. In this sentence the Thai word we have translated "light yellowish red" is actually "light red." We have used this term "light yellowish red" to describe the color of this fifth ray here and in subsequent cases despite the fact that in the text there is a variation from "light red" to "light yellow" to "yellowish red" to "light yellowish red" (the latter being the most common). Also, it should be noted that on several occasions later in this passage, the color of these rays is compared not to the color of the four kinds of flowers and to the radiance of polished copper, but rather to the color painted on the feet of the kingly swans known as *haṅsa*.

[12]At this point one would naturally expect a reference to the red rays; however, none is included in the text.

dha. These six kinds of rays fuse with one another so that the dark blue-green kind is more beautiful than dark blue-green, the white kind is more beautiful than white, the yellow kind is more beautiful than yellow, the red kind is more beautiful than red, the light yellowish red kind is more beautiful than light yellowish red, and the kind that is sparkling bright glows like the morning star.

All of these six groups of rays that are emitted from the body of the Lord Buddha move back and forth, whirl in circles, and revolve around and around; and these rays are never dull or drab. Some are bright; some follow one another at intervals; some swing around; some are thick; some are thin; some move downward; some flow on; some are still; some are in groups; some are alone; some swirl around; some bend down towards the earth; some go up into the sky; some go ahead; some go behind—but they are all emitted together. The dark blue-green rays go ahead, and the yellow rays follow; the red rays go next; the white rays go next; the light yellowish red rays go next; among the six groups, the rays that are sparkling bright like the morning star are the last to go.

The yellow rays seem to know how to talk to the dark blue-green rays, and they speak as follows: "Look, dark blue-green rays, please stop and wait—we would like to ask you why you go ahead of us. What is the origin of the merit you have accumulated?" The dark blue-green rays act as if they are turning and looking back to speak as follows: "We have acquired merit when our Lord Buddha was still a Bodhisatta whose name was King Sivi. One day he took out his eyes and gave them as alms to Indra who, on that day, had transformed himself into a *brahmin* and had asked for them. Because of the influence of this perfection we have accumulated, we have been born as the rays that have a dark blue-green color, and for that reason we go ahead of you and lead you."

Then the gloriously bright red rays flash forth, and they see the yellow rays have gone on ahead. Then that group of red rays seems to know how to talk, and to speak as follows: "Look, you group of yellow rays, what is the reason that you go ahead of us? What is the nature of the merit and perfection that you have done and accumulated?" Then the group of yellow rays act as if they know and are

looking back to answer the red rays as follows: "One day when our Lord Buddha was building his accumulation of merit and perfections, when he was a young man named Viriyapaṇḍita, he sliced off his flesh and gave it to Indra who had transformed himself and come down to be a goldsmith, and let him beat it into gold leaf to be placed on a Buddha image; and he did it with a pure faith and great gladness. For this reason we have, as a result, become the yellow rays that are bright and beautiful like gold; and we go ahead of you because of this merit and perfection that we have accumulated."

Then the group of white rays see the group of red rays going ahead, and these white rays act as if they know how to talk to the red rays, and seem to speak as follows: "Look, you red rays, why do you go ahead of us? What is the nature of the merit that you have accumulated so that you go ahead of us like this?" The group of red rays seems to look back to answer the group of white rays to make it clear to them, and to give the following account: "The merit and perfection we have accumulated was acquired when our Lord Buddha earned it on a certain day when he was the young man named Narajīva. This is described in a story which goes as follows: Young Padumakumāra took a knife, split his chest, and lifted out his heart in order to make medicine for his mother who had been bitten by a snake and had died, so that she was brought back to life. Because of the influence of this merit and perfection that we have accumulated we have, as a result, become the red rays, and because of this accumulation we go ahead of you."

Then the rays that have a light yellowish red color, like that of the *gamboge* painted on the ten toes of a kingly swan, see that the group of white rays go ahead. This group of light yellowish red rays seems to know how to ask and seems to speak to the group of white rays as follows: "Look, you white rays, why are you going ahead of us; what is the nature of the merit and perfection that you have done and accumulated so that you go ahead of us like this?" Then the group of white rays seem to know, to look back, and to answer as follows: "The merit we have accumulated was acquired when our Lord Buddha earned it when he was King Vessantara and gave the white elephant named the elephant chief Paccaya to the *brahmins* who

came from the city of Kalinga, and did so with a mind of faith. Because of this merit and perfection that we have accumulated we, as a result, have become the white rays; and because of this merit we have accumulated we can go ahead of you."

Then the rays that have a bright color like the morning star and the gems called crystal jewels see that the light yellowish red rays are ahead of them.[13] That group of rays seems to know how to ask and speak to the light yellowish red rays as follows: "Look, light yellowish red rays, what is the reason that you go ahead of us? What is the nature of the merit and perfection you have done and accumulated so that you now go ahead of us?" At that moment the light yellowish red rays seem to know how to look back and to answer by telling a story as follows: "We have merit and perfection that came to us because the Lord Buddha earned it when he was the Bodhisatta Vijjādana. One day he sliced off his flesh to give it to a *phi su'a* to eat for food. Because of this merit and perfection we have accumulated, we have become the light yellowish red rays; it is because of this merit and perfection that we have accumulated that we go ahead of you."

At that time the group of rays that have the color of the morning star and the gems called crystal jewels whirl in front, ahead of the light yellowish red rays. Then the group of light yellowish red rays see the rays that have the color of the morning star and the gems called crystal jewels going ahead, and the light yellowish red rays seem to know how to ask, "Look, you group of rays who have the color of the morning star and the gems called crystal jewels, what is the reason that you go ahead of us? What is the nature of the merit and perfection that you have accumulated so that you now go ahead of us?" At that moment the group of rays which have the color of the morning star and the gems called crystal jewels seem to look back and tell a story as follows: "The merit and perfection we have accumulated was acquired when the Lord Buddha earned it during his

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[13]In this and the following paragraph we have omitted some of the repetitive descriptions of the colors of the various rays.

life as Sasapaṇḍita. One day with a mind full of faith he committed himself to be a gift of alms; he lay in a fire that Indra had built, burned himself, and gave his flesh as alms for the *brahmins*. Because of the influence of the merit and perfection we have accumulated, we, as a result, have become the rays that have a color like that of the morning star and the gems called crystal jewels, and go ahead like this."

The holy rays then race with one another, flash forth, and go forward. Then they move downwards and underneath and reach everywhere and every place. They shine and reach the hell of suffering without respite; they reach the lowest region in the depths of the earth; and thus they shine for 240,000 *yojana*. They reach the wind that supports the water and the earth so that it will not quake and is 960,000 *yojana* thick.[14] They force their way and reach the space which touches the lower segment of the faraway upper regions; they shoot upward, one after the other, and enter beyond the world of the *brahma* without material qualities, upwards until they reach the eight winds that touch the uppermost region and the sides that constitute all the eight directions. They shoot out and reach into the innumerable *cakkavāḷa* on every side. These rays penetrate into every hole; into the depths of every stream; onto the crest of every hill; and into caves, tunnels, crevices, pits, precipices, and the dark places into which the rays of the sun and the moon cannot shine. The rays emitted by the Lord Buddha that day are able to shine so that they reveal every nook and cranny.

When the Lord Buddha performs this miracle, the entire earth quakes, and the oceans foam and are covered with waves. Also the royal Sumeru bends low, and is soft and flexible like young rattan that has been put over a fire and has become pliable. Also the various kinds of musical instruments, which do not have consciousness, sound by themselves, just as if someone were beating and blowing them; they are able to make sounds by themselves, just as they are.

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[14]According to Chapter 1, the layer of water through which the rays must pass in order to reach this wind is 480,000 *yojana* thick.

The sound is extremely beautiful, and it is offered in order to venerate the Lord Buddha. Also, because of this miracle, groups of *brahma*, including *brahma* who are without material factors, come down to worship the Lord Buddha.

Here ends the brief account of the *brahma* called the *brahma* of the world without material factors, which constitutes chapter eight.

CHAPTER 9

The Cakkavāḷa and the Jambu Continent

THE CYCLE OF REBIRTH

THE BEINGS who are born in the three worlds, even though they have prestige, splendor, and treasure like the great Cakkavatti king, or like Lord Indra in the realm of the thirty three *devatā*, or like the *brahma*, are never at any time able to maintain themselves firmly with their prestige, splendor, and treasures; they perish and are separated from those treasures. As for Indra or the *brahma*, when it reaches the time for their lives to come to an end, they wander around and back and forth in these three worlds; and this goes on continuously without ever ceasing. Sometimes they are born in the four states of loss and woe and suffer extreme anguish; this is why it is said that things in this cycle of birth and death are impermanent.

As for the beings in hell, after their life-span in hell comes to an end, it sometimes happens that they also return to be born in that hell; sometimes it happens that they go to be suffering ghosts; sometimes it happens that they become animals; and sometimes it happens that they go to be *asura*. If they have previously made some merit, then they sometimes go to be born as human beings; sometimes, as a result, they go to be born in the six heavenly realms of the world of sensual desire. The beings who live in these hells, if their life-span in hell comes to an end, can be born in all eleven realms that constitute the world of sensual desire; but they can never go to be born in any of the twenty levels of the *brahma* world.

As for those who are born in the region of the suffering ghosts, when their life as suffering ghosts comes to an end, sometimes it

happens that they are again born as suffering ghosts; sometimes it happens that they go to be born as animals; sometimes it happens that they go to be born as *asura*. If any have previously made merit, they will, as a result, be born as human beings in the human world, or be born in the realms of *devatā* as has been mentioned; but it never happens that they can go to be born in any place other than these.[1]

It happens that beings who are born as animals, if they die and pass out of the animal mode of life, sometimes become animals again; it sometimes happens that they go and fall into hell; it sometimes happens that they go to be suffering ghosts; and it sometimes happens that they become *asura*. If they have merit that they have previously earned, they can still go to be born in a realm where their destiny will be happy; but it never happens that they can go to be born in other realms, that is to say, in any of the twenty levels of the *brahma* world.

As for those who are among the groups of *asura*, if their life-span ends, they are sometimes born again as *asura*; sometimes they go and fall into hell; sometimes they become suffering ghosts; sometimes they become animals; sometimes they become human beings; and sometimes it happens that they go to be born in the six upper realms of sensual desire. But they are never able to go up to be born as *brahma*.

Beings who are born as human beings are of two kinds; one kind are called foolish persons, and the other kind are called virtuous persons.[2] As for the group of persons who do foolish things, after they die and pass away from this human realm they, as a result, go to be born in any one of the four realms of loss and woe; some are

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[1]In the text there is no indication that beings in the realm of suffering ghosts can be reborn in hell, but this may be due to the fact that in this context (as in others) these two realms are not differentiated.

[2]The names of the two groups (*andhaputhujjana* and *kalyanaputthujjana*) suggest that Phya Lithai is considering only ordinary (*putthujjana*) human beings and is not, in this context, taking into account those extraordinary human beings who have "entered the stream" and practiced the path. This would explain why, later in the paragraph, Phya Lithai maintains that these human beings cannot be reborn in any of the five pure abodes (for reference to the fact that practitioners of the path are reborn in the five pure abodes, see Chapter 7). However, this interpretation seems to conflict with Phya Lithai's specific statement that these human beings can go and enter Nibbāna.

born in hell, some become suffering ghosts, some become animals, and some become *asura*. If they are born as human beings again, they are weak, wicked, degraded, and cruel, since they do not know the proper occasions for making merit. As for the kind of persons who do virtuous things, when they die and leave this human world, it happens that they go to be born in any one of the various heavens, or else it happens that they go and enter into Nibbāna; the only exceptions are the five levels of *brahma* called the realm of the *brahma* who do not fall from prosperity, the realm of the serene *brahma*, the realm of the beautiful *brahma*, the realm of the clear-sighted *brahma*, and the realm of the supreme *brahma*, that is to say, the five levels called the five pure abodes, where these human beings are never born. Thus these human beings, when they die, are born in twenty-six realms only.

When the *devatā* who are in the six upper realms of sensual desire—but do not achieve the path and the fruits of the path—come to the limit of their life-span and leave their dwelling place, it sometimes happens that they are reborn in the same six upper realms of sensual desire.[3] It sometimes happens that they are born in the human realm; it sometimes happens that they are born in the four realms of loss and woe; and sometimes they may be born in the eleven levels of the world of the *brahma* with only a remnant of material factors, that is, the realms that extend from the realm of *brahma* attendants which is the first, on upward to the realm of the beings who are beyond consciousness, which is the highest; and it sometimes happens that they can be born in the four levels of the *brahma* without material factors. But they are born only in twenty-six levels—they are never born in the five levels of the world with only a remnant of material factors that are called the five pure abodes.

In the case of the *brahma* with only a remnant of material factors who have minds and are in the ten levels that extend downward from—the realm of the beings who are without perception but

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[3]The path has four stages, the stream winner, the once returner, the nonreturner and the *arahant*, and each of these stages has a "fruit" that corresponds to it. For a further discussion see Chapter 11.

who do not reach the path and the fruit of the path—it sometimes happens that when their life-span comes to an end they are born in one of these same ten levels of the *brahma* world.[4] It sometimes happens that they are born in the higher realm of those who are without perception, where they become *brahma* who have a remnant of material factors, but have no consciousness. It sometimes happens that they are born at the four highest levels of the world without material factors and become *brahma* who have only consciousness and no material factors. And it sometimes happens that they come to be born in the realms of happiness where they enjoy the treasure that is happiness. But they can never, at any time, be born in the four realms of loss and woe.[5]

As for the *brahma* in the realm of the *brahma* who are without perception, when their life-span comes to an end, they can come down to be born in all of the seven levels that are the happy realms, and enjoy the treasure that is happiness; but they can never go to be born in any realms other than these.

In the case of the *brahma* who are born at all four levels of the world of the *brahma* without material factors, when their life-span comes to an end, it sometimes happens that they go to be born in those realms at the same level; it sometimes happens that they go to be born in a higher realm in the world of the *brahma* without material factors; it sometimes happens that they come down to be born where they experience the treasures—that is, in any of the seven levels that are the realms of happiness. But they are never born in a lower level of the world of the *brahma* without material factors; nor in any of the realms of the *brahma* with only a remnant of material factors; nor in the four realms of loss and woe.

Thus we have discussed the way in which the beings in the thirty-

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[4]In the various manuscripts and editions this sentence is confused. In order to arrive at the translation given, some grammatical adjustments have been made and, more importantly, "not" has been inserted before "reached the path and the fruits of the path." This insertion is required by the context, and conforms to the parallel statement in the previous paragraph.

[5]Though it is not explicitly stated, it is clear from the early portion of the paragraph that these *brahma* also cannot be reborn in the five pure abodes.

one realms circle around and around, taking rebirth and passing away, passing away and being born, so that they are neither permanent nor truly real; and we have done this so that all the world may know.

THE SUMERU COSMOGRAPHY

But the cycle of rebirth is not limited to the beings who have minds and pass away. We will begin by discussing the earth, the mountains, the waters, the caves, and the forests, which, though they have only indistinct material factors and no minds, are also perishable; none of them are permanent nor truly real. As for the royal Sumeru mountain, it is 84,000 *yojana* tall; it extends 84,000 *yojana* under the water; it is 84,000 *yojana* thick; it is round; and it has a circumference of 252,000 *yojana*. Its eastern quarter, which is on the side of the Pubbavideha continent, is completely the color of silver. The quarter in the direction of the head of the bed, which is on the side of this Jambu continent where we live, is completely the color of the gems called sapphire.[6] The western quarter of the royal Sumeru, which is on the side of the Aparagoyāna continent, is completely the color of the gems called crystal jewels. The quarter in the direction of the foot of the bed, which is on the side of the Uttarakuru continent, is completely the color of gold.[7] The eastern quarter, which is completely the color of silver, is 63,000 *yojana* wide; the one that is completely the color of the gems called sapphire is 63,000 *yojana* wide; the western quarter, which is completely the color of the gems called crystal jewels, is 63,000 *yojana* wide; and the quarter on the side of the foot of the bed, which is completely the color of gold, is 63,000 *yojana* wide.

On top of the peak of the royal Sumeru mountain there is the Vejayanta castle, which is in the center of the city of the thirty-three *devatā*, and is 10,000 *yojana* across. Under the royal Sumeru mountain

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[6]The "direction of the head of the bed" signifies the south.
[7]The "direction of the foot of the bed" signifies the north.

is the world of the *asura,* which is 10,000 *yojana* wide. There are three mountains like the three stones that hold a cooking pot, and they support the base of the royal Sumeru mountain; these are called the Three-Peak range and each of these three peaks is 4,000 *yojana* high. Under the base of the Three-Peak range, in between the mountains, are the land and cities of the *asura* world.

Around the royal Sumeru mountain there is an expanse of water that separates it off; this water, which is called the Sīdantara ocean, surrounds it, is 84,000 *yojana* wide, and is 84,000 *yojana* deep; and its circumference is 756,000 *yojana.*[8] Beyond the Sīdantara ocean there is then a mountain range called the Yugandhara range; this Yugandhara range surrounding the royal Sumeru mountain is 42,000 *yojana* high; it extends 42,000 *yojana* under the water; and it is 42,000 *yojana* thick; and the circumference of this mountain is 1,008,000 *yojana.* Outside this Yugandhara mountain range and surrounding it there is an expanse of water called the Sīdantara ocean. This water is 42,000 *yojana* wide and is 42,000 *yojana* deep; and its circumference is 1,260,000 *yojana.* Surrounding this water there is a mountain range called Īsadhara, and that mountain range is 21,000 *yojana* high, extends 21,000 *yojana* under the water, and is 21,000 *yojana* thick; its circumference is 1,386,000 *yojana.* Surrounding this mountain range is an expanse of water, which is the Sīdantara ocean. It is 21,000 *yojana* wide and is 21,000 *yojana* deep; its circumference is 1,512,000 *yojana.* Beyond this water there is a mountain range called Karavīka, which is 10,500 *yojana* high, extends 10,500 *yojana* under the water, is and 10,500 *yojana* thick; the circumference of that mountain range is 1,575,000 *yojana.* Surrounding this mountain range is the

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[8]In the manuscripts and editions the reference to the circumference is not included in this sentence, and in parallel contexts in the remainder of the paragraph such references are sometimes not included and are sometimes obviously incorrect. In the typescript version of the Pitoon edition on which we have depended heavily in other contexts, some emendations have made, but several anachronisms remain. The translation given here is based on a revision by Acharn Pitoon conveyed to us in a personal communication, and a number of further emendations we have ourselves made in order to bring as many of the numbers as possible into conformity with the basic system being used.

Sīdantara ocean, which is 10,500 *yojana* wide and 10,500 *yojana* deep; its circumference is 1,638,000 *yojana*. Beyond that water there is a mountain range called Sudassana, which is 5,250 *yojana* high, extends 5,250 *yojana* under the water, and is 5,250 *yojana* thick; its circumference is 1,669,500 *yojana*. Surrounding this mountain range is the Sīdantara ocean, which is 5,250 *yojana* wide and 5,250 *yojana* deep; its circumference is 1,701,000 *yojana*. Outside this water there is a mountain range called Nemindhara, which is 2,125 *yojana* high, extends 2,125 *yojana* under the water, and is 2,125 *yojana* thick; its circumference is 1,716,750 *yojana*. Surrounding this mountain range is the Sīdantara ocean, which is 2,125 *yojana* wide and 2,125 *yojana* deep; the distance around it is 1,732,500 *yojana*. Outside this water there is a mountain range called Vinataka, which is 1,062 *yojana*, 4,000 *wa* high, extends 1,062 *yojana*, 4,000 *wa* under the water, and is 1,062 *yojana*, 4,000 *wa* thick; its circumference is 1,740,375 *yojana*. Surrounding this mountain range is the Sīdantara ocean, which is 1,062 *yojana*, 4,000 *wa* wide and 1,062 *yojana*, 4,000 *wa* deep; the distance around it is 1,748,250 *yojana*. Outside this ocean there is a mountain range called Assakaṇṇa which is 531 *yojana*, 2,000 *wa* high, extends 531 *yojana*, 2,000 *wa* under the water, and is 531 *yojana*, 2,000 *wa* thick; its circumference is 1,752,187 *yojana*, 4,000 *wa*. The area outside this mountain range is covered with the water of the oceans, and there are large lands on the four sides; and in the midst of this ocean there are 2,000 small lands all around. The water surrounds these lands and these mountains, and the Cakkavāḷa mountain range is a wall that surrounds all of that water. The distance from Assakaṇṇa mountain range across the area in between to the Cakkavāḷa mountain range is 30 *yojana*, 6,000 *wa*. This Cakkavāḷa mountain range is 42,000 *yojana* high, extends 42,000 *yojana* under the water, and is also 42,000 *yojana* thick.

The space in the middle between the region of the Cakkavāḷa mountain range and the Yugandhara mountain range is the area where there are paths for the sun, the moon, the planets, and the multitude of stars, and where they travel back and forth in an orderly fashion in paths that enables us to know the years and the months, the days and the nights, and to know the events, both good and bad.

From our land upward to the sun itself is a distance of 42,000 *yojana*, 8,000 *wa*, whereas the lord moon travels 8,000 *wa* lower than the sun. The sun is 400,000 *wa* wide, and its circumference is 1,200,000 *wa*, whereas the moon is 392,000 *wa* wide, and its circumference is 1,176,000 *wa*.[9]

Between the wall formed by the Cakkavāḷa mountain range and the region of the Yugandhara mountain range there are three paths in which the sun travels, which enable us to know the three seasons. One path is called the path of the ox; during the cold season the sun travels in this path, which is on the side of the Cakkavāḷa wall, and this includes the twelfth, first, second, and third months.[10] Another path is called the path of the goat; during the hot season the sun travels on this path, which is in the middle, and this includes the fourth, fifth, sixth, and seventh months. And another path is called the path of the *nāga*; during the rainy season the sun travels in this path, which is on the northern side, and this includes the eighth, ninth, tenth, and eleventh months.

The width of the path of the ox is 433,725 *yojana*; and this area is divided into three segments, each of which is 144,575 *yojana* wide. The segment to the south of us near the Cakkavāḷa wall is called the segment that is the outer circle; the middle one is called the segment that is the middle circle; the segment on the northern side near the royal Sumeru is called the segment that is the northern circle. Whenever the sun travels in the path of the ox it generally travels in the outer circle. Still it travels in the middle circle during the twelfth month, but only for fifteen days; and at no time does it ever enter the northern circle.

The path called the path of the goat is 433,725 *yojana* wide; this area is divided into three segments, and each of these segments is

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[9]The following description of the various paths is extremely difficult to follow. Some help in understanding the system may be gained by consulting the visual reconstruction of its basic components in the diagram of "Astral Paths" at the end of the book.

[10]The correspondence between the calendar being used in this section and the modern calendar is such that the twelfth month is equivalent to the period from mid-October to mid-November, the first month is equivalent to the period from mid-November to mid-December, etc.

144,575 *yojana* wide.[11] The segment on the side of the Cakkavāḷa wall is called the outer circle; the middle segment is called the middle circle; the segment on the side of the foot of the bed is called the northern circle. Whenever the sun travels in the path of the goat it generally travels in the middle circle at all times except that it travels in the outer circle for fifteen days; and also the sun travels in the northern circle for fifteen days during the sixth month and for the entire seventh month.[12]

The path of the *nāga* in which the sun travels after the seventh month is 433,725 *yojana* wide. This area is divided into three segments, and each segment is 144,575 *yojana* wide. The segment on the southern side is called the outer circle; the middle segment is called the middle circle; the section on the side of the foot of the bed is called the northern circle. Whenever the sun travels in the path of the *nāga*, it generally travels in the northern circle except that it travels in the middle circle during the last fifteen days of the tenth month, and during the eleventh month it remains in the middle circle; but it does not enter the outer circle at any time.[13] (These circles are those within their own path, and are not those in the other paths.)

The length of each of these three paths in which the lunar mansions are located is 900,000 *yojana*; and each path has nine lunar mansions situated in it. These lunar mansions include *uttara-bhadapadā*, *revatī*, *assayuja*, *bharanī kattikā*, *rohinī*, *magasirań*, *addā*, and *punabbasu*; these nine groups of stars are in the path of the goat. They include *phussa*, *asilesā*, *maghā*, *pubba-phaggunī*, *uttara-phaggunī*, *hattha*, *cittā*, *sāti*. and *visākhā*; these nine groups of stars are in the path of the ox. They include *anurādhā*, *jeṭṭhā*, *mūlań*, *pubbā-asāḷha*, *uttarāsaḷha*, *savaṇa*, *dhaniṭṭhā*, *satabhisaja*, and *pubba-bhaddapadā*;

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[11]The figure given in all of the manuscripts and editions is 14,575. However, it is clear from the context that 144,575 was intended.

[12]The phrase "and for the entire seventh month" is not included in any of the manuscripts or editions, but is required by the logic of the system.

[13]The reference to the fact that the sun remains in the middle circle during the eleventh month is implied but not explicitly stated in the original. This point has been made explicit in the translation in order to achieve greater clarity.

these nine groups of stars are in the path of the *nāga*. A space of 100,000 *yojana* separates each group of stars.[14]

The group of stars called *assayuja* has five gem abodes in a line. The lunar mansion called *bharaṇī* has three gem abodes close together like the three stones that hold a cooking pot. The group of stars called *kattikā* has seven gem abodes close together. The group of stars called *rohiṇī* has four gem abodes lined up in the shape of a mountain. The group of stars called *magasiraṅ* has three gem abodes lined up in the shape of a boat. The star called *addā* has one gem abode. The group of stars called *punabbasu* has five gem abodes in a line. The group of stars called *phussa* has five gem abodes lined up in the shape of a boat. The group of stars called *asilesā* has four gem abodes close together. The group of stars called *maghā* has four gem abodes in a line. The group of stars called *pubba-phaggunī* has two gem abodes in a line. The group of stars called *uttara-phaggunī* has two gem abodes. The group of stars called *hattha* has four gem abodes close together. The star called *cittā* has one gem abode. The star called *sāti* has one gem abode. The group of stars called *visākha* has six gem abodes that form a circle.[15] The group of stars called *anurādhā* has seven gem abodes in a line. The star called *jeṭṭhā* has one gem abode. The group of stars called *mūlaṅ* has five gem abodes alongside one another. The group of stars called *pubba-āsāḷha* has four gem abodes close together. The group of stars called *uttarāsalhā* has four gem abodes in a line. The group of stars called *savaṇa* has three gem abodes alongside one another. The group of stars called *dhaniṭṭhā* has four gem abodes close together. The star called *satabhisaja* has one gem abode. The group of stars called *pubba-bhaddapadā* has two gem abodes alongside one another. The group of stars called *uttara-bhaddapadā* has two gem abodes alongside one another. The

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[14]All of the manuscripts and editions indicate either that the groups of stars are separated from another "by *yojana*" or that they are one *yojana* apart. However, the context indicates that the distance indicated in the translation is probably correct.

[15]In the translation we have followed the Pitoon edition. In the manuscript and Damoong edition the latter portion of the sentence reads "has two abodes and six gems that form a circle."

group of stars called *revatī* has four gem abodes close together. These groups of stars are called the twenty-seven lunar mansions, and the circuit in which they are located stretches out for 2,700,000 *yojana*.

The circuit in which the sun travels is also 2,700,000 *yojana* in length; when it travels in any of the three paths, this path or circle is neither longer nor shorter than any of the others. When the sun travels in the inner path or circle near the royal Sumeru mountain it is on the side of the Pubbavideha continent. On the side of the Aparagoyāna continent the sun travels in the outer path or circle near the Cakkavāḷa wall. When it is on the side of the Jambu continent and the Uttarakura continent, the sun travels in the middle circle.

When the sun travels in the middle circle, in the Pubbavideha continent, the dusk comes slowly while the dawn comes quickly; the day extends for eighteen *nathi* and the night extends for twelve *nathi*.[16] In the faraway Aparagoyāna continent, the dawn comes slowly while the dusk comes quickly; the night extends for eighteen *nathi*, and the day extends for twelve *nathi*. As for the Jambu continent and the Uttarakura continent, the day and the night are equal; the day extends for fifteen *nathi*, and then it becomes dusk—the night extends for fifteen *nathi*, and then it becomes dawn.

When the sun travels in the inner circle or the outer circle, the situation in the Uttarakuru continent and in the Jambu continent where we live is as has been described above in the case of the Pubbavideha and Aparagoyāna continents.[17] When the sun travels in the path of the *nāga* the dusk comes slowly because the sun, which goes in a roundabout way, takes time to disappear behind the royal Sumeru.[18] When the sun travels in the path of the ox, it disappears quickly behind the royal Sumeru; then the dusk comes quickly

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[16]The term *nathi* is, in this context, a measure of time which is equal to forty-eight minutes so that thirty *nathi* are equal to one twenty-four-hour day (in modern usage, which is *not* relevant here, a *nathi* is equal to one minute).

[17]That is to say, the length of the daytime and the nighttime are not equal.

[18]In all of the manuscripts and editions, this sentence includes a reference to the path of the ox rather than to the path of *nāga*. However, this seems to be in error, since the context requires the reading given in the translation.

and the dawn comes slowly.[19] To pursue this subject one should investigate it in the Triphithmonton. Then one will know that the reason why there is sometimes more nighttime and the night is long, why there is sometimes more daytime and the day is long, and why the day and night are sometimes equal is because the sun travels in these circles.[20]

During the eighth and ninth months, after the transition into the month is completed and the actual eighth month begins, the sun travels on the peak of the Yugandhara range. When it is noon we step on the shadow of our head; and at that time the day has eighteen *nathi* while the night has twelve *nathi*. At the time mentioned, after the change into the eighth month, the sun backs away from the Yugandhara peak for one day.[21] In one complete day it moves 7,500 *yojana* away from the Yugandhara peak so that when we look at our shadow it is half a finger's length away from our body. After two days the sun has backed 15,000 *yojana* away from the Yugandhara peak so that at noon, when we look at our shadow, it is one finger's length away from our body. From the third day on to the fifteenth day the sun backs successively further away from the Yugandhara peak; by the fifteenth day it is 112,500 *yojana* away from the peak, and at noon, when we look at our shadow, it is 7 1/2 finger lengths away from our body. It keeps moving away, day after day, so that by the ninth month the sun is 225,000 *yojana* away from the peak, and when we look at our shadow it is a foot's length from our body; at that point the day has seventeen *nathi* while the night has thirteen *nathi*, and this continues for a full 30 days. By the time of the tenth month the sun has gone 450,000 *yojana* away from the Yugandhara peak, and when it reaches middle circle in the path of the *nāga* we

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[19]The reference to the sun's travelling in the path of the ox is not explicitly given in the Thai text, but has been inserted to clarify the description.

[20]The term Triphithmonton (or Tribidhamaṇḍala) probably refers to a text dealing specifically with astronomy.

[21]The Yugandhara range extends all the way around the first great ocean but since, in the context of this passage, reference is being made to the point the sun reaches in mid-June, we have used the term *peak* to avoid confusion. We have followed the strategy throughout the remainder of the discussion.

look at our shadow and it is two foot lengths away from our body; then the day extends for sixteen *nathi* while the night extends for fourteen *nathi*, and this continues for a full thirty days.

Later, by the seventh month, the sun has moved back to a position which is 1,125,000 *yojana* away from the Cakkavāḷa wall on the faraway side; when the sun is in the inner circle of the path of the goat, our shadow shrinks back so that there is one foot length left, and then the day extends for seventeen *nathi*, while the night has thirteen *nathi*, and this continues for a full thirty days.[22] Later, by the eighth month, the sun goes and reaches the peak of the Yugandhara range as before, and is 1,350,000 *yojana* away from the faraway Cakkavāḷa mountain; when we look at our shadow it does not extend out from our body even the least bit—the day extends for eighteen *nathi* and the night extends for twelve *nathi*.

Within the three paths there are twelve signs of the zodiac. The names of these are Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Saggitarius, Capricornius, Aquarius, and Pisces. The signs of the zodiac in which the lunar mansions stay are equal; each is 225,000 *yojana* wide.[23] The sun travels in these paths, and each day it moves 7,500 *yojana* further along the path; when we in this land look at our shadow it has changed half the length of a finger.[24] The sun moves along successively for thirty days and, having covered a

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[22]As it stands in the various manuscripts and editions this sentence involves two problems. First, the distance away from the Cakkavāḷa wall is given as 112,600 (corrected to 1,126,000 in the Pitoon edition), whereas an extension of the pattern of measurements developed in the preceding paragraph clearly suggests that 1,125,000 is the correct figure. More importantly, the phrase which we have rendered as "is in the *inner* circle of the path of the goat," is given as, "is in the *middle* [circle] of the path of the goat." Though the reading in the original would conform to the reading of the passage in the Thai text which deals with those circles in the path of the goat (see p. 293, and esp. n. 12), it is, given the requirements of the system (see diagram 1 in the set of diagrams at the end of the book), clearly an anomaly. Therefore, we have made the correction given in the translation.

[23]The manuscripts and editions all carry the figure 22,000; however, the logic of the system and specific statements made later in the paragraph clearly indicate that 225,000 is the correct figure.

[24]The manuscripts and editions carry the figure of 75,000 rather than 7,500, and refer to the length of a finger rather than half the length of a finger. However, since the figure of 7,500 and half a finger's length are given in a parallel passage above, and since these

distance of 225,000 *yojana*, it then crosses over from one sign of the zodiac into the next; when we in this land look at our shadow it has changed the length of a sole of a foot. It moves along for 120 days and, having covered a distance of 900,000 *yojana*, it moves out of one path; an occasion like that is called the end of one season.

As for the seasons, there are three. One season is the cold season; another season is the hot season; and another season is the rainy season. Each season has four months, and all three seasons together constitute one year.

When the sun travels in the path of the ox, to the south of us, it is then said that it is the cold season. In this path of the ox there are four months—the twelfth, first, second, and third. On a certain day, at the time of the change into the second month, that day the sun begins to back away from the Cakkavāḷa wall.[25] On the day when the sun passes out of the path of the ox, the cold season is over.

When the sun travels in the path of the goat, which is above our heads, it is said that it is the hot season. In the path of the goat there are four months which are the fourth month, the fifth month, the sixth month and the seventh month. On the very day that the sun passes out of the path of the goat the hot season is over.

When the sun travels in the path of the *nāga* to the north of us, then it is said that it is the rainy season. In the path of the *nāga* there are four months—the eighth month, the ninth month, the tenth month, and the eleventh month. It is said that on the day when the sun passes out of the path of the *nāga*, that is to say as it leaves the Libra sign of the zodiac and comes into the Scorpio sign, at the time when the twelfth month is reached, the rainy season is over. On a certain day, when the change into the eighth month takes place, the sun begins to back away from the Yugandhara peak.

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measurements fit the pattern of distances given in the rest of the paragraph, we have inserted them here.

[25]In the various manuscripts and editions this sentence comes after the one that follows it here, and reference is made to the 4th rather than to the second month. We have made the changes in the order of the sentences and the date in order to bring the passage into conformity with the system as a whole (see diagram, 1 in the set of diagrams at the end of the book).

Thus the sun goes around the royal Sumeru mountain, and when it has travelled for a year the circuit is complete, and it is back to its starting point. This circuit of the sun is the reason there is a cold season, a hot season, and a rainy season. When the sun goes into the path of the ox, it is cold, and yet there are some times when it is hot; this is because the ox likes it cold but there are times when he likes it hot. When the sun goes into the path of the goat, it is hot because the goat generally likes it hot and does not like water at any time. If the sun goes into the path of the *nāga*, there is rain, because the *nāga* likes rain.

The sun dwells in a gem abode made of crystal jewel, and the rays of the sun are like those of its abode; because of that they are hotter than hot. The moon dwells in an abode of silver and gems called *maṇiratana*; and because of that, it is more than cool.

The sun makes things visible in two continents at the same time: but in one of these continents things are barely visible, and in one half of it there is darkness. The visibility is due to the fact that the rays of the sun shine for 1,350,000 *yojana*; the reason for the darkness is a barrier that extends for 360 degrees around the sun, and its shadow extends for 45,000 *yojana*.[26] When the sun rises in the land where we live, it is noon in Pubbavideha, it is the time of the sunset in Uttarakuru, and it is midnight in the Aparagoyāna continent. When the sun rises in Pubbvaideha, it is noon in Uttarakuru, it is the time of the sunset in the Aparagoyāna continent, and it is midnight in the Jambu continent where we live. When the sun rises in Uttarakuru it is noon in the land where we live, it is sunset in Pubbavideha, and it is midnight in Uttarakuru. Thus is the way of dusk and dawn.[27]

The following is how the full moon and the dark moon are seen. When the sun goes on one side of Sumeru, and the moon stays on the other side, the distance between them is 1,350,000 *yojana*; then we

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[26]The content of this sentence is not entirely clear, and the accuracy of the distances given is questionable. In our translation, we have followed the Pitoon edition.

[27]For a visual presentation of the process described in this paragraph see diagram number II in the set of diagrams at the end of the book.

look at the rays and see all around the circumference, and thus we say that the moon is full. On the first night of the waning moon, the sun has shifted closer to the moon and the moon has gone toward the sun so that the distance between them is 1,260,000 *yojana*. The rays of the sun are greater than those of the moon, and the rays of the sun conceal a small segment of the rays of the moon; the front side measures 26,133 *wa*, 1 *sǫk*, 8 *niw*.[28] The sun's rays overpower the moon's abode, and the moon itself is concealed; and thus we see the niche chipped on the front side. Because of that we see that this moon is not at all round like the full moon, and thus it is called the first day of the waning moon. By the second night the sun has shifted closer to the moon; the distance between them is 1,170,000 *yojana*. The rays of the sun come to conceal the moon and make a larger niche than before, a niche which measures 52,266 *wa*, 2 *sǫk*, 2 *kh'ub*. When this happens it is called the second day of the waning moon.[29] By the third night the sun shifts closer to the moon, the distance between them is 1,080,000 *yojana*. The rays of the sun conceal the moon even more than before, and the niche increases so that it measures 78,399 *wa*, 3 *sǫk*, and 3 *kh'ub*.[30] When this happens it is called the third night of the waning moon. This goes on successively in the way described until, by the fourteenth night, the sun has shifted closer and has almost overtaken the moon; the distance between them is 90,000 *yojana*. At this point the glare of the sun conceals the

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[28]One *wa* is equal to about 80 inches, one *sǫk* to about 18 inches, and one *niw* to about 1 inch. The figure of 1 *sǫk*, 8 *niw* comes very close to the 1/3 *wa* required in order to fit the traditional pattern of lunar measurements (26,133 1/3 *wa* times fifteen days equals the 392,000 *wa* or 49 *yojana*, and this is the number of *yojana* that constitutes, according to the classical reckoning, the diameter of the moon).

[29]One *kh'ub* is equal to about 9 inches. The figures following the 52,260 *wa* are given in the various manuscripts and editions as 2 *sǫk*, 1 *kh'ub*, 10 *niw* (equals 2 *sǫk*, 2 *kh'ub*, 1 *niw*), which is slightly more than twice the 1 *sǫk*, 8 *niw* figure. However, the intention to double it is obvious, and in the translation we have made the adjustment necessary to make this more precise.

[30]In all of the manuscripts and editions the figure in this sentence is given as 78,399 *wa*, 3 *sǫk*, and 3 *niw*. However, in light of the series of which this number is a part, it is clear that in the text *niw* has been wrongly substituted for *kh'ub*; the number 3 *sǫk*. 3 *niw* is much too small (57 *niw* rather than 80 *niw*), whereas 3 *sǫk*, 3 *kh'ub* is almost exactly correct (81 *niw* is given by calculating the *sǫk* and the *kh'ub*, whereas 80 *niw* is the precise number required).

moon even more, so that only a little of the moon can still be seen. When only this little bit of the moon remains on the eastern side it is called the fourteenth night of the waning moon. By the fifteenth night, the sun overtakes the moon; the rays of the sun overpower the moon, and the moon cannot be seen at all. This is called the night of the dark moon.

When the moon first appears on the first night of the waxing moon, the sun has shifted 100,000 *yojana* away from where it had been when the moon was dark, and the moon has travelled only 10,000 *yojana*; thus a little segment of the moon, which measures 26,133 *wa*, 1 *sǫk*, and 8 *niw*, is seen on the western side. The sun continues to leave the moon in the same way so that when the moon appears and is seen on the second night, the sun has gone 200,000 *yojana* from where it had been when the moon was dark, and the moon has travelled only 20,000 *yojana*.[31] More and more of the moon is seen on successive nights. When the moon appears on the third night, the sun has moved 300,000 *yojana* ahead of where it had been when the moon was dark, and the moon has travelled only 30,000 *yojana*. The moon becomes increasingly large on each successive night like that until, by the fifteenth night, the sun has gone 1,350,000 *yojana* away from the moon; at this time, when the sun has disappeared beyond the royal Sumeru mountain, and the sun and the moon stay across from one another, it is called the night of the full moon.

What can be compared to the rays of sun overpowering the rays of the moon? The moon is comparable to a lamp with one portion of oil; it is like a lamp with a little oil that one lights as one goes along a pathway on a dark moon night, and it then gives off rays of light that are visible like the spreading rays of the sun. The sun is comparable to a big lamp with one thousand portions of oil that gives off one thousand portions of light, which illumines the market place

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[31]In this sentence and several parallel sentences later in the paragraph the Thai simply says that the sun has gone "away from the moon." However, it is clear from the context that this is a shortened way of expressing the idea given earlier in the paragraph, and that Phya Lithai is referring to the distance which the sun has gone beyond the point where it had been when the moon was dark. The full phrase is included in the translation to make it easier to follow the account.

and also extends to the pathways. Just as the light from the big lamp goes over the light from the small lamp, so that wherever it overtakes and reaches, the small rays disappear, so the beautiful rays of the moon disappear in the same manner. When at any time the big lamp and the small lamp are together, the rays from the small lamp cannot be seen at all; rather, they become completely absorbed by the rays of the big lamp.

There is another thing that happens when we see the distance between the sun and the moon change—the sun is faster than the moon and, when it travels to the right, the twenty-seven lunar mansions in the twelve signs of the zodiac become the sun's attendants. As the sun and the moon travel to the right around the royal Sumeru, they also pass through the paths and the months associated with the signs of the zodiac. The signs of the zodiac never deviate from one another even as much as the width of a strand of hair; but the sun, the moon, along with Mars, Mercury, Jupiter, Venus, Saturn, Ketu, and Rahu, which together make up the group of nine planets, do shift in relation to one another as they go around in the same way to the right.[32] The sun travels faster than the moon; each day it moves ahead of the moon 90,000 *yojana*. The planets move ahead of the sun 7,500 *yojana* each day.[33] The beings who live in the four continents in the *cakkavāḷa* generally depend on the sun and the moon to know the day, the night, the year, and the month.

The human beings in the three faraway continents generally turn the heads of their bed toward the Cakkavāḷa wall and the foot toward the royal Sumeru, just as we do. What is the reason that it is done in the same way like that? The reason is as follows. When the

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[32]This sentence is complicated by the fact that in all of the manuscripts and editions only the sun, the moon, and six planets are mentioned whereas the entire group is then referred to as "the nine planets." In order to eliminate this anomaly we have inserted the name of the "ninth planet" in the traditional list, namely Rahu. Despite the fact that Pru's Standard Thai-English Dictionary identified Ketu with Neptune, there is no clear correlation between Ketu and Rahu on the one hand, and the planets recognized by modern astronomy on the other.

[33]In all of the manuscripts and editions this sentence refers not to the "planets," but to the "twenty-seven lunar mansions." However, given the context, the correction given in the translation is necessary.

sun begins to rise, and the people look at the sun, they raise their right hand, which is called the "southern hand," and it is on the side of the Cakkavāḷa wall; their left hand, which is called the "northern hand," is on the side of the royal Sumeru. It is for this reason that human beings turn their heads toward the Cakkavāḷa wall and turn their feet toward the royal Sumeru.

THE GEOGRAPHY OF THE JAMBU CONTINENT

The four lands are on the four sides of the royal Sumeru. The Pubbavideha land is on the eastern side of the royal Sumeru, is 7,000 *yojana* wide, and has a circumference of 21,000 *yojana*. The Uttarakuru continent is on the side of the royal Sumeru that is in the direction of the foot of the bed, is 8,000 *wa* wide, has a perimeter of 32,000 *yojana*, and has four corners. The Aparagoyāna continent is on the western side of the royal Sumeru, is 9,000 *yojana* wide, and, because it is shaped like a half-moon, has a perimeter of 22,500 *yojana*.[34] The Jambu continent where we live is on the side of the head of the bed, is 10,000 *yojana* wide, and because it is round, has a circumference of 30,000 *yajana*.[35] Each of these four large lands has 500

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[34]In the Pitoon edition, which we have followed in regard to most of the measurements given in this paragraph, the width of Aparagoyāna has been changed from the manuscript figure of 9,000 *yojana* to 7,000 *yojana* (the 7,000 figure is in accordance with the measurement given in the classical tradition), and the perimeter is changed from the manuscript figure of 2,250 *yojana* to 22,500 *yojana*. However, since, given the half-moon shape of the the continent, the two final figure cannot both be correct, we have chosen to retain the original measurement for the width (i.e., 9,000 *yojana*, which is confirmed by the text itself—see Chapter 5), and to accept the obviously needed change in the measurement of the perimeter from 2,250 *yojana* to 22,500 *yojana*. When this is done and a value of 3 is assumed for π (this equation of $3 = \pi$ is assumed throughout the text), the two figures—i.e., 9,000 *yojana* for the width and 22,500 for the perimeter—mesh perfectly. Moreover, and this may have been the reason that in the course of the tradition the figure was changed, the figure of 9,000 *yojana* "fits" a pattern of size increases by increments of 1,000 *yojana* from Pubbavideha (7,000 *yojana*) to Jambu (10,000 *yojana*).

[35]The manuscripts and Damrong editions give the width as 100,000 *yojana* and the circumference as 30,000 *yojana* whereas the Pitoon edition gives the width as 10,000 *yojana* and the circumference as 300,000 *yojana*. In light of the measurements given in the rest of the chapter it is clear that the figures given in the translation are correct. Also it should be noted that this conception of the shape of the Jambu continent (and therefore of the shape of its inhabitants) as round is consistent with Phya Lithai's earlier re-

small lands surrounding it. There are four smaller lands which are in between the four larger continents, and these are called the Yupara continents; each is 1,000 *yojana* wide, has a circumference of 3,000 *yojana*, and is the country where a *garuḍa* dwells.[36]

In the land which is the Jambu continent which extends for 10,000 *yojana*, the place where humans like us live extends for 3,000 *yojana*; the place where the water has flooded and there is sea extends for 4,000 *yojana*; and the place of the Himavanta forest extends for 3,000 *yojana*. In this Himavanta forest there is great enjoyment.[37]

The Himavanta mountains are 500 *yojana* high, extend for 3,000 *yojana*, and have 84,000 peaks.[38] At the foot of the Himavanta mountains there is a large *jambolan* tree growing on the bank of the river called Sīdā.[39] In terms of size this *jambolan* tree is 15 *yojana* around. From the ground up to the fork of this tree is 50 *yojana*, and from the fork up to the top is another 50 *yojana*. At the fork the distance from

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ference to the same point, (Chapter 5), but that it is at odds with the comparison which he makes in a passage further on in the present chapter (see n. 67).

[36]In his edition Acharn Pitoon has substituted Suvanna continents for Yupara continents on the basis of his reading of the Cakkavāladīpanitirachānayonikathā and the Lokapaññatti. However, since we believe that the name "Yupara continents" conveys the quite appropriate meaning of "lesser continents," we have chosen to retain it, and have given a direct transliteration from the Damrong edition.

[37]The description which is given in the remainder of this chapter is in places confusing and involves measurements that are difficult to reconcile. However, the very sketchy map which is included as number 3 in the set of diagrams at the end of the book may be of some help in envisioning the basic geographical conception which is being described. It should be noted that this kind of "map", in greatly elaborated form, constitutes the entire second side of several of the illustrated manuscripts of the Trai Phum, including the copy of the Ayutthaya manuscript which is accessible in the Spencer Collection at the New York Public Library.

[38]In the manuscripts and the Damrong edition the height of the Himavanta mountain range is given as 50 *yojana* and its extent as 2,500 *yojana*, whereas in the Pitoon edition the figures are given as 500 *yojana* and 3,000 *yojana* respectively. The first change is clearly required, both by the testimony of the classical tradition and a reasonable sense of proportion. However, the second emendation is more problematic. If we assume that at this point Phya Lithai is distinguishing between the larger Himavanta forest and a smaller Himavanta mountain range, which is included within it, then the original figure of 2,500 *yojana* is perhaps appropriate. However, we have assumed that Phya Lithai is simply using two terms to refer to what is actually the same area and have therefore accepted Acharn Pitoon's emendation.

[39]The formal name of the *jambolan* tree is *eugenia crimini*. It is from this *jambolan* tree that the Jambu continent receives its name.

the east side to the west side is 100 *yojana*; the distance from the side of the foot of the bed to the side of the head of the bed is 100 *yojana*; and the distance around it is 300 *yojana*.[40] The flowers of this *jambolan* tree are extremely beautiful and have a very sweet fragrance. The fruit of the *jambolan* tree is as large as a large drum, and tastes as sweet as honey; and if the fruit of this *jambolan* tree falls and touches one's body, it will smell sweet like the perfumes from *aloes* wood or the wood from the heart of the sandalwood tree. If one stretches out his hand and passes his hand into the meat of this *jambolan* fruit, when his entire arm is inside this *jambolan* fruit he will then reach the seed. The birds eat the fruit of this *jambolan* tree, and some of these birds are as large as large elephants and some are as large as houses. The *jambolan* fruit fall all around this tree; when the fruit that grow on the branches on the side of the foot of the bed fall into the edge of the river, they become food for the fish. The sticky nectar of the jambolan fruit that drop down becomes the pure gold called the nectar of the *jambolan* fruit.

Beyond the forest where that *jambolan* tree is, there are *makhamphom* trees that bear larger fine-tasting fruit. Beyond the *makhamphom* forest is a forest of *samo* trees, and the fruit of the *samo* trees is as sweet as honey.[41] Beyond this is a forest of *jambolan* trees whose fruit has a taste sweet as honey; this group of trees is 4,000 *wa* wide. Beyond this is a forest of trees that have women as their fruit; the fruits of these trees are very beautiful—they are like maidens who have just reached sixteen years of age. When men see them, they fall in love with them, and when they drop, the birds flock around to eat

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[40]In all of the manuscripts and editions the measurements across the full tree "at the foot" are given as 1,000 *yojana* from east to west and 800,000 *wa* from north to south; and the distance around is given as 2,400,000 *wa*. In order to conform to the tradition concerning the dimensions of the tree, and also to make the measurements more rearly consistent, it was necessary to change the first figure from 1,000 *yojana* to 100 *yojana* as it is given in the translation. Secondly, in order to make the reader's task easier we have converted the figures given as 800,000 and 2,400,000 *wa* into *yojana*.

[41]The formal name of the *samǫ* tree is *terminalia*. In all of the manuscripts and editions the following sentence concerns the existence, beyond the forest of *samǫ* trees, of seven large bodies of water. However, since this seems to be a reference to the same seven large bodies of water mentioned later in the paragraph as being located beyond two additional forests, we have not included this sentence in the translation.

them like bears eating honey. On the eastern side, these forests taper off and reach the ocean; on the western side the forests extend for 100,000 *wa* and then taper off and reach the seven large bodies of water.

Beyond these bodies of water there are six forests.[42] One forest is called Kurapha; another forest is called Korabha; another is called Mahaphitheha; another is called Tapanthala; another is called Somolo; and another is called Chaiyet. The people who dwell in these forests practice the Dhamma and eat only fish and deer that die naturally. In these forests there are a great number of deer called *camara*; the people who live there generally take the tail of these deer called *camara* to make the roofs for their houses. It is said that the people who live there never have to work in the fields or till the land to make their living; the rice and beans grow by themselves so the people never have to trouble their minds, and this rice and these beans are as sweet as honey. Beyond these forests is a forest of elephant-apple trees.[43] Every kind of tree in the Himavanta has fruit that tastes very sweet and delicious.

In the Himavanta there are seven large bodies of water: one is called the Anotatta lake; another is called the Kaṇṇamuṇḍa lake; another is called the Rathakāra lake; another is called the Chaddanta lake; another is called the Kināla lake; another is called the Mandākinī lake; and another is called the Sīhapapāta lake. These seven bodies of water are all equal in width, in depth, and in circumference; they are 432,000 *wa* wide, they are 432,000 *wa* deep, and their circumference is 1,296,000 *wa*.

The body of water called the Anotatta lake is surrounded by five mountain ranges. One mountain range is called the Sudassana range; another mountain range is called the Citta range; another mountain range is called the Kāḷa range; another mountain range is called the Gandhamādana range; and another mountain range is called Kelāsa.

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[42]The seven large bodies of water are described after this paragraph dealing with the six forests. Since we have not been able to locate the Pali sources for the names of these forests we have rendered them by transliterating directly from the Thai.

[43]The formal name for the elephant-apple tree is *feronia elephantum*.

Each of these mountains is 200 *yojana* high.

The mountain range called Sudassana is replete with gold and surrounds the Anotatta lake like a wall; it is 400,000 *wa* thick and bends towards the lake like a crow's beak.

The mountain range called Citta is replete with the seven kinds of gems, and in it there is a gold cave in which the Bodhisatta lived when he was the kingly swan called Dhataraṭṭha who ruled over the other 90,000 golden swans who were living there. These swans stayed to serve this golden swan king like the 80,000 mature elephants serve the elephant king named Chaddanta.[44]

The mountain range called Kāla is dark blue-green like the color of the flower called *anchan*.

The mountain range called Gandhamādana is replete with the gems called emerald, and is hollow like the beans called *satack* and the yellow beans called *rachamat*. Among the kinds of trees that grow on this range, some have fragrant roots; some have fragrant cores; some have fragrant tips; some have fragrant bark; some have fragrant trunks; some have fragrant flowers; some have fragrant fruit; some have fragrant leaves; some have fragrant sap; and some are fragrant in every part. Thus, as mentioned, the trees on this mountain have ten things that are fragrant; and these trees are replete with medicinal properties as well. Moreover, this range is replete with all kinds of vines and creepers, which are always full of a fragrance that they never lose. It is for these reasons that this mountain range is called Gandhamādana (Intoxicating Fragrance). In addition, on a dark moon night, this range appears gloriously ablaze like a charcoal fire; and on a full moon night it glows like a fire that burns a forest or a city. In this range there are caves and hollows that are the dwelling places of Lord Pacceka Buddha. At the entrance of one particular gem hollow there is a tree called *manjūsaka*, which is one *yojana* tall and measures one *yojana* around; and in the proper season that tree produces the blossoms of all the flowers, both those

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[44]This sentence includes material concerning the Bodhisatta in his birth as Dhataraṭṭha which, in the original text, appears in a later portion of the chapter where its inclusion is less appropriate (see n. 60).

in the water and those on the land. Moreover, there is a dwelling place replete with gems; at any time when a Lord Pacceka Buddha goes to live in this hollow, a wind called the properly gathering wind blows the flowers in so that they surround the gem dais that is there. This occurs in order that they may be there for worshipping the Lord Pacceka Buddha. When the flowers wither, a wind called the properly dismissing wind blows and takes all of the flowers away. Then the wind called the properly gathering wind blows around as it had done before, and provides everything necessary in order to worship that Lord Pacceka Buddha. It goes on like this continuously.

The mountain range called Kelāsa is replete with silver, and at its peak there is a city replete with silver and gold; and there are *kinnarī* living there.[45] In this city—which is the city where the great Siva lives—there is great enjoyment just as there is in the city of the thirty-three *devatā*.

Each of these mountain ranges is equal in size and height, and all of them bend over toward the Anotatta lake.

Through the power and influence of the *nāga* kings, the *devatā* cause the rain to fall in this place so that neither the large rivers nor the small rivers that are fed by the mountain streams and flow into the Anotatta lake, are ever dry at any time. As for the sun and the moon, their rays are able to penetrate to the Anotatta lake only when they go either to its left side or its right side; if they go directly over it they do not penetrate to the Anotatta lake at all, and thus this water is extremely cool.[46] Because of this it has come to be called the Anotatta (Unheated) lake.

The Anotatta lake has four stepping places along its shore. These stepping places for going down to bathe have golden steps decorated

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[45]In all of the manuscripts and editions the discussion of the Kelāsa mountain in this context is limited to a reference to its being replete with silver. The second half of this sentence and the entire, next sentence have been moved from a point later in the text where a description of Kelāsa is obviously out of place (see n. 62).

[46]In the various manuscripts and editions the word used to describe the water in the final clause is "clear" rather than "cool." However, both the tradition and the context point to the reading given in the translation.

with gems, and at the bottom there are plates of gem stones that are entirely smooth, flat, and beautiful. The water is extremely clear so that one can see the shadow of the fish; and underneath the surface it is as beautiful and clear as the gems called crystal jewels. One of these stepping places is where the male *devatā* go down to bathe; another stepping place is where the female *devatā* go down to bathe; another stepping place is where the Pacceka Buddha go down to bathe; and another stepping place is where the hermits, sages, and those with occult knowledge go down to bathe.

There are four outlets on the sides of the Anotatta lake, one in each of the cardinal directions. The outlet in one of these directions resembles the face of a lion; that in another direction resembles the face of an elephant; that in another direction resembles the face of a horse; and that in another direction resembles the face of an ox. The water of the Anotatta lake flows from the side of the mouth of the ox, and there on the banks of the water there are many oxen; this water flows out to the east, flows in a circle around the Anotatta lake, and then goes northeastward to the place where the ocean begins. The water that flows out from the side of the foot of the bed flows in a circle three times around the Anotatta lake, then continues forward and comes together with the flow of water previously mentioned; and then it goes on to the northwest until it reaches the ocean. The water that flows from the western side of the Anotatta lake flows in a circle three times around the Anotatta lake, and then flows to the southwest and goes into the ocean.

The water that flows from the side of the head of the bed goes in a circle three times around the Anotatta lake. It is called Avaṭṭagangā, and is 4,000 *wa* wide. It then flows in the direction of the head of the bed for 480,000 *wa* and is called Kanhagaṅgā; it then dashes against a mountain, shoots upwards for 60 *yojana*, is 6,000 *wa* around, and is called Ākāsangaṅgā; it then falls on a rock called the Tiyaggala rock (at this place it forms a large lake 50 *yojana* deep called the Tiyaggala lotus lake); it then breaks through the bank of the Tiyaggala lotus lake and goes through the rocks—in this phase it travels 480,000 *wa* and is called Bahalagaṅgā; the water then drops beneath the rocks where it flows for 480,000 *wa* and is called Ummagga-gaṅgā; it then

flows against the mountain called the Vijjhanatiracchāna mountain, gushes up above the ground, and becomes five rivers like fingers called the five great rivers. One of these is called the Gaṅgā; another is called the Yamunā, another is called the Aciravatī, another is called the Mahī; and another is called the Sarabhū. These rivers flow into the country where the people live, and then flow out to the ocean.

In each of the areas between these rivers there are large lakes; these lakes are 432,000 *wa* wide, and in between these lakes it is never parched or dried out.[47] This water is beautifully clear and is 200,000 *wa* across. Outside this water there is an area 40,000 *wa* wide where there are white lotus. Outside these white lotus there are pink lotus that extend over an area that, like the area covered by the white lotus, is also 40,000 *wa* wide. Outside these pink lotus there are flowers of white water lilies called *kumuda* that extend over an area 40,000 *wa* wide. Outside these white water lilies called *kumuda* there are dense patches of pink water lilies called *kumuda* that extend over an area 40,000 *wa* wide. Outside these pink water lilies called *kumuda* there are dense patches of white water lilies that extend over an area 40,000 *wa* wide. Outside these dense patches of white water lilies there are green water lilies that extend over an area 40,000 *wa* wide.

Outside these dense patches of green water lilies dense fields of white rice extend over an area 4,000 *wa* wide. Outside these dense fields of white rice dense fields of red rice extend over an area 4,000 *wa* wide. Outside these fields of red rice are dense patches of the melons called *taengcha* that bear fruits as large as a large jar and extend over an area 4,000 *wa* wide. Outside these patches of melons called *taengcha* dense patches of gourds extend over an area 4,000 *wa* wide. Outside these dense patches of gourds are dense fields of sugar cane plants that have stalks as large as the trunks of betel

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[47]In this sentence the figure 4,232,000 in the text has been emended to 432,000. This, along with a number of relatively obvious and simple adjustments in several of the other figures in this and the following paragraph, have resulted in a mathematically consistent presentation. The correctness of these adjustments is supported by the dimensions given for the Mandākini lake in the *Dictionary of Pali Names*.

palms and extend over an area 4,000 *wa* wide.[48] Outside these dense fields of sugar cane are dense groves of banana trees with fruit as large as the tusks of mature elephants and extend over an area 4,000 *wa* wide. Outside these dense groves of banana trees are dense groves of jackfruit that have fruit as large as earthenware jars that can hold sixty pots of water and extend over an area 4,000 *wa* wide. Outside these dense groves of mango trees dense groves of elephant-apple trees extend over an area 4,000 *wa* wide. All of these various kinds of fruit, both large and small, have an extremely fine taste.

As for the Chaddanta lake, there are seven mountain ranges surrounding it.[49] One of these mountain ranges called Suvaṇṇaratana is replete with gold, and is 56,000 *wa* high. Another called Sabbamaṇi is replete with gems, and is 48,000 *wa* high. Another called Cūlasuvaṇṇa is replete with the color of natural vermilion, and is 40,000 *wa* high.[50] Another called Mahā-udaka is replete with crystal jewels, and is 32,000 *wa* high.[51] Another called Cūla-udaka is replete with the gems called emeralds, and is 24,000 *wa* high.[52] Another called Mahākāla is replete with the dark blue-green color of the flower called *anchan*, and is 16,000 *wa* high. Another called Cūlakāla is also replete with the dark blue-green color of the flower called *anchan*, and is 8,000 *wa* high.[53] The range called Suvaṇṇaratāna is the innermost one, and its inner side glows like gold; the reflection of the glow of that range reaches the Chaddanta lake and looks very

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[48]In the Thai manuscript there is a sentence which affirms that between the area of gourds and the area of sugar cane plants there is another area of melons. Since this seems to be repetitive, and since its inclusion would raise the total width to 436,000 *wa* rather than 432,000 *wa*, the sentence has been omitted in the translation.

[49]In the following paragraph we have synthesized the contents of the paragraph that appears at this point in the text with one that deals with the same basic subject matter but appears, in the various manuscripts and editions, later in the chapter (see n. 59).

[50]Another name given for this mountain in the classical tradition is Suriyapassa (Sun-sided).

[51]Another name given for this mountain in the classical tradition is Candapassa (Moon-sided).

[52]Another name given for this mountain in the classical tradition is simply Udaka (Water) range.

[53]The color of the Cūlakāla mountain range is not given in either list in the text. However, it is safe to assume from its name that its color is the same as that of the Mahākāla range.

beautiful, just like the sun when it is just rising during the fourth and fifth months.

There is an auspicious place where the Chaddanta elephant king, who was a Bodhisatta, was born. The ground in this place is replete with gold, and in this place there is a slab made of the gem called cat's eye; the ground is raised 5 *sǫk* high and is 50 *sǫk* wide; and there are two gold wells, one of which has water that is clear and fragrant. This place has continued to exist even till today.

If a certain elephant is born in the Chaddanta family, and if that elephant is the king of the elephants in that place, he is large, tall, long, white, and extremely beautiful; to make a comparison, he is like a conch shell that has been polished until it is beautiful. His head, his tail, and his face are all beautiful, and his four legs down to the pads of his feet are red and beautiful, like the color of natural vermilion or a solution of sticklac. That elephant, when it grows up to be a mature elephant, has very great strength so that there is nothing that can be compared with it. He is 88 *sǫk* tall and 120 *sǫk* long. The trunk of that elephant is the color of the clear white core of a banana; it tapers down for a distance of 58 *sǫk;* and it is beautiful like a silver case over a gold case. His two tusks are each 15 *sǫk* thick and 30 *sǫk* long, and emit six colors; there is a yellow color like gold; there is dark color as dark as the wings of the beetle called *thap;* there is a red color as red as natural vermilion or a solution of sticklac; there is a white color as white as silver; there is a grey color as grey as silver; and there is a green color as green as the flower called *inthanin.*[54] At all times these six rays sparkle, shine, and whirl in a circle around the body of this elephant king, and do so without ever ceasing. Also that elephant has supernatural power and is able to fly in the air with his attendants, and he is a king who rules over 80,000 mature elephants.[55] He lives right at the foot of the Himavanta

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[54]The formal name of the beetle called *thap* is *sternocera aquisignata* and its actual color is dark iridescent green.

[55]In the original text the figure is given as 8,000. Though this number conforms to the number given in some of the Pali sources (see Chaddanta entry in the *Dictionary of Pali Names*), we have chosen to use the figure 80,000, which was previously used by Phya Lithai.

mountains on the slab of the gem called cat's eye on the gold dais right next to the Chaddanta lake. The elephants that are his attendants are large, tall, and extremely beautiful. This Chaddanta lake, which has the size and circumference that has previously been mentioned, is the place for that elephant king to bathe himself and to play.

In the middle of the Chaddanta lake there is any area of water 600,000 *wa* in circumference that is clear and beautiful and never becomes dull or dried up.[56] Beyond this, next to this water, there are dense patches of water hyacinth that grow all around the lake and are 8,000 *wa* across. Beyond this, next to these dense patches of water hyacinth, are dense patches of blue water lilies that have beautiful flowers, surround the lake, and extend for 8,000 *wa*. Beyond this, next to these dense patches of blue water lilies, are flowers of pink water lilies that grow all around and extend over an area 8,000 *wa* wide. Beyond this, next to these pink water lilies, are dense patches of the flowers of white water lilies that extend over an area 8,000 *wa* wide. Beyond this, next to the dense patches of white water lilies, are dense patches of the water lilies called *čhongkolni* that grow all around and extend over an area 8,000 *wa* wide. Further out, next to these dense patches of water lilies called *čhongkolni,* dense patches of flowers of pink lotus grow all around and extend over an area 8,000 *wa* wide. Further out, next to these pink lotus, the flowers of white lotus are all around and extend over an area 8,000 *wa* wide. Beyond this, next to these dense patches of white lotus the flowers of the water lily called *kumuda* grow all around and extend over an area 8,000 *wa* wide. These seven kinds of lotus, flowers touch one another and are contiguous with the fresh flowers of the water hyacinth; they are in groups and look very beautiful.

Beyond this, next to these seven kinds of flowers, the flowers of water hyacinth grow all around and extend across an area 8,000 *wa* wide. Beyond this, next to the dense patches of water hyacinth, right

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[56]Since the measurements for all segments of the lake are not included, the accuracy of those that are given cannot be checked against the total width of 432,000 *wa*.

at the edge where the water is deep enough to reach an elephant's stomach, this water is clear and beautiful and has no odor. Then there is the rice that does not need to be grown or cultivated, has low stalks, has extremely beautiful ears of grain, and extends over an area 8,000 *wa* wide. Beyond this, next to this rice, large trees grow next to one another in rows around this Chaddanta lake and produce fruits that are extremely beautiful. Beyond this, next to these dense groves of trees, several kinds of bean plants climb, sending up their stalks and leaves. Next to these dense patches of bean plants are dense patches of edible gourds, pumpkins, squash, and melons, that have fruit as large as jars that need two people to carry them. Next to these there are dense fields of sugar cane of various kinds and colors that have stalks as large as the trunks of betel palm trees. Next to these dense fields of sugar cane are dense groves with numerous banana trees of many kinds that have fruit as large as an elephant's tusk, are fragrant, and have a delicious taste. Next to these dense banana groves are dense groves of the trees called *rang*, which have an abundance of flowers that appear to overflow the branches and the forks of the tree.[57] Next to these dense groves of *rang* trees are dense groves of jackfruit trees that have fruit as large as a large drum. Next to these dense groves of jackfruit trees are dense groves of tamarind trees that have fruit with a taste as sweet as honey and sugar. Next to these dense groves of tamarind trees are elephant-apple trees. Next to these dense groves of elephant-apple trees are large, dense groves that are really large and are made beautiful by many different kinds of trees. And next to these dense groves are trees called *sang*.[58] These groups of trees provide a beautiful setting for the Chaddanta lake.[59]

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[57]The *rang* tree is a small, low-branching tree, the formal name of which is *pentacme suavis*.

[58]The "trees" called *sang* are actually large, stiff reeds in many respects like bamboo, whose formal name is *denrocalamus stoutus*.

[59]At this point Phya Lithai includes a short discussion of some of the seven mountain ranges that surround the Chaddanta lake; however, in order to enhance the clarity and readability of the text, we have incorporated this material into an earlier discussion of the same subject (see n. 49).

Generally the elephants go to bathe themselves in the Chaddanta lake in the Himavanta forest. On the northeastern side there is a *makha* three that provides shade that is cool and highly enjoyable.[60] This tree has a girth of 4,000 *wa*; from the ground up to the large fork is 46,000 *wa*, and from the large fork to the very highest top or tip is 84,000 *wa*. At the fork the trunk divides into four large branches, one extending in each of the four directions; these branches extend outward for 48,000 *wa*, and the circumference around the outside of the branches at the fork is 288,000 *wa*. The elephant king stays to play under the shade of this tree along with the other elephants who are his attendants.[61] When it is time for the elephant king to go to bathe, to spray himself, and to play in this Chaddanta lake, the female elephants come to scrub and rub his body and face so that all the stains are removed and he becomes as clean, as white, as clear, and as polished as a conch shell. He then goes back to stay under that tree as he had done before.

Then, after the elephant king is finished, the other elephants go down to bathe; they play by spraying the water to the left and to the right, some play by piercing their tusks into the ground, and some play by easily rolling their heads in the water. After these elephants finish bathing, some gather roots of lotus; some gather lotus pods; some gather lotus flowers; some gather the natural white rice; some gather squash and melons as large as a jar that takes two men to carry it; some gather the beautiful sugar cane, with stalks that are as large as the trunks of betel palm trees; some gather clusters of bananas in which each banana is as large as the tusk of a full-grown elephant; some gather jackfruit, as large as drums; some gather elephant apples; some gather mangoes; some gather tamarind; and some gather a great abundance of flowers by breaking off the forks and branches of the *rang* trees—and they carry them along. Every

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[60]The formal name of the tree called *makha* is *ormosia nitida*.

[61]The word translated as "this tree" in this sentence and two sentences below is actually *prakham* (equivalent to the *makhamkai* whose formal designation is *putranjiva rob*) rather than *makha* (the designation of the same tree earlier in the paragraph). However the content indicates that both refer to the same tree.

day they carry these things above their heads and go to visit and have an audience with the elephant king.[62]

Thus in this forest there are the pleasures that have been described.

In the Jambu continent where we live there are 32,000,000 *wa* that are flooded with water, and the Himavanta mountains and forest covers 24,000,000 *wa*. The area where the people live is divided into two sections; one is called the middle country and the other is called the border country.[63] The region called the middle country has a district in the east in which there are towns; and the large town called Kajaṅgala has, to the east of it, a *rang* tree.[64] The area outside this tree is called the border country, while the area inside it is called the middle country. On the southeastern side, there is a river called Salalavatī, and the area outside this river is called the border country. On the side of the head of the bed there is a town called Setakaṇṇikā; the area outside this town is called the border country, while the area inside it is called the middle country. On the western side there is a *brahmin* town called Thūnagāma; the area outside this *brahmin* town is called the border country, while the area inside it is called the middle country. On the side of the foot of the bed there is a mountain called Usīraddhaja. The area outside this mountain is called the border country, while the area inside it is called the middle country.

This middle country has an oblong shape so that its length extends for 300 *yojana*, its width for 250 *yojana*, and its perimeter for 1,100 *yojana*.[65] In the middle country there are sixteen large provinces. *Brahma* or *devatā*, when their life-span ends, generally come down to

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[62]In all of the manuscripts and editions there are, following this sentence, short references to the Cittakūta and Kelāsa mountains. Since the material does not realy fit into this context, we have incorporated it into the passage where these mountains are described (see n. 44 and 45).

[63]The middle country refers very loosely to the heartland of northern India and the border region to the adjacent areas.

[64]In the classical tradition the Mahāsala (Great Sal tree) to the east of Kajaṅgala is a *town*; however, in the Thai the reference is clearly to a tree, and more specifically to a *rang* tree.

[65]The various manuscripts and editions give the three figures as 3,000, 25, and 11,000. On the basis of the classical figures given in the Sumaṅgalavilāsanī (300, 250, and 900) and a reasonable sense of proportion we have chosen to emend the text by adjusting the decimal points.

be born in this middle country. And so, too, Lord Buddha, Lord Pacceka Buddha, the Lords who are fully perfected saints whose minds have been freed from the intoxicants, royal Cakkavatti kings, *brahmins*, hermits, wealthy men, and those who have merit also come to be born in this middle country.[66]

As for the Jambu continent, it extends 10,000 *yojana*. The eastern and the western sides are shaped like the shafts of an oxcart, and the people who are born in this land have faces whose shape is the same as that of the land.[67] As for the Uttarakuru continent, it is four-sided, has a length and width that are equal, and extends for 8,000 *yojana*; and the people who are born in this land have faces whose shape is the same as that of the land. As for the Pubbhavideha continent, its diameter is 7,000 *yojana*, it is round like the moon, and the people who are born there have faces whose shape is the same as that of the land.

These lands, these rivers, these mountains, and these trees that grow with trunks and in clumps are the kind that are large, tall, and beautiful as has been described; but all of these, which have no consciousness, are inanimate and have only the eight kinds of indistinct material factors (that is, earth, water, fire, wind, object-of-sight, odor, taste, and bodily nutriment), will still come to a point where there is perishing and where they cannot remain firm or endure any further without fluctuating. Thus it is not only the beings who have consciousness who cannot remain firm or endure without fluctuating.

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[66]At this point is is interesting to note that the illustrated *Trai Phum* manuscripts (see n. 36) extend the range of geographical focus by depicting other portions of the area where human beings dwell, including especially Thailand, which, in their conception, is located to the south of the "middle country." These manuscripts also depict the coastline with ports, sailing ships, and the like (see, for example, illustration No. 11, pp. 66–67 in Klaus Wenk, *Thailändische Miniaturmalereien* (Wiesbaden: Franz Steiner, 1965), pp. 20–22.

[67]This sentence is problematic since it seems to imply that the Jambu continent and the faces of its inhabitants have a triangular shape rather than the round shape that is clearly affirmed in two previous references (see Chapter 5 and n. 35 above). However, since the triangular shape is affirmed by other Theravāda texts (for example, see R. Spence Hardy, *A Manual of Buddhism*, 2d ed. (London: Williams and Norgate, 1880), p. 4, we have translated this passage as it is given in the Damrong edition and have left the discrepancy unresolved.

Look, you worthy people, hasten to consider and understand the impermanent condition of things. Think about this, keep it in mind, and be attentive to it; and hasten to act in making merit, giving alms, observing the moral precepts, practicing the meditation concerning loving kindness, and taking oneself to that great immortal city of Nibbāna, which is without suffering, sadness, and danger from disease and does not have illness, pain, aging, senility, and death. Comfort and safety from all this is attained when one arrives at the place of Nibbāna, which is enjoyable, happy, peaceful, permanent, and endures without fluctuation; this place of Nibbāna provides a certainty that is constant.[69]

Here ends the brief account of those with indistinct material factors, which constitutes chapter nine.

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[69]The phrase, "place of Nibbāna," is a translation of the Thai *satham Nibbāna.*

CHAPTER 10

The Destruction of the Mahākappa

COSMIC DESTRUCTION

ANIMATE BEINGS WHO have consciousness and are born in the thirty-one realms are impermanent and perish because the king of death brings them to an end. In addition, everything that has only material factors and no consciousness in the twenty lower realms (but not in the realm of the beings who receive a great reward, in the realm of those who are beyond perception, or in realms above those)—that is, in the places that are lower than the realm of those who are beyond perception and of those who receive a great reward including our realm (for example, the royal Sumeru mountain)—perish because of fire, water, and wind.[1]

When the fire comes to destroy the *kappa*, what will it be like?

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[1]This sentence is very problematic and has been significantly emended in order to arrive at the reading given in the translation. First, the number of realms is given as twelve, whereas either twenty or twenty-one seems to be required by the context. Twenty-one is the more obvious choice, and is the one suggested by the fact that in all of the manuscripts and editions the realm referred to in the two subsequent clauses of the sentence is that of those who are beyond perception (the twenty-second of the thirty-one realms). However, both the discussion in the *Path of Purification* (pp. 458, 461, and 462) and internal evidence (see the discussion in the paragraphs that follow) suggest that in this kind of context, when the highest of a set of realms is referred to (in this instance the set is constituted by the two realms above the realm of the third *jhāna* and below the five pure abodes) the whole set is intended. The application of this principle suggests, as does the testimony of the *Path of Purification* (Colombo: R. Semage, 1960) and the subsequent statements of Phya Lithai, that twenty is the correct number, and that it is necessary to change the subsequent references to the realm of the *brahma* who are without perception so that they become references to the realm of those who are without perception (the twenty-second of the thirty-one realms) *and also* to the realm of those who receive a great reward (the twenty-first of the thirty-one realms).

The burning or utter destruction of a *kappa* may be accomplished by any one of three agents. One of these agents is fire; another agent is water; and another agent is wind. The fire destroys seven times, and then the water destroys one time; the fire destroys seven more times, and then the water destroys one more time; and it goes on successively like this until the fire has destroyed fifty-six times, and it comes to the time for the eighth destruction by water (this makes a total of sixty-three times) and then the winds destroys one time.[2] Thus, because of that, it is said that the fire destroys more often than the water, and that the water destroys more often than the wind.

> *Seven times, on seven occasions there is fire; the eighth time there is water*
> *Until the sixty-fourth time; then there is one occasion when the wind blows.*
> *The fire reaches just below the realms of the lustrous* brahma; *the water reaches up to the realms of the* brahma *with aura.*
> *The wind destroys all the realms up to the realm of the* brahma *who receive great reward.*
> *In these ways the world is destroyed.*[3]

When the fire destroys, it destroys all eleven levels of the world of sensual desire and destroys the levels of the world with only a remnant of material factors that are the three levels of the *brahma* world called the realms of the first *jhāna*—namely, the level of *brahma* attendants, that of *brahma* ministers, and that of the great

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[2]In the various manuscripts and editions the figure sixteen rather than fifty-six is given for the number of times the *kappa* is destroyed by fire, and the phrase that follows this number indicates that the water destroys eight times rather than seven times and that there are a total of sixty-four destructions rather than sixty-three before the destruction by wind. Since the figures in the texts are obviously in error they have been corrected to bring them into conformity with the tradition (see, for example, the *Path of Purification*, pp. 458–63) and with Pali and Thai passages that follow.

[3]This Pali passage was translated with the help of Prof. Donald Nelson of the University of Chicago. In this passage the realms of the lustrous *brahma* include the set of three realms associated with the second *jhāna* (none of which is burned by the fire), and the realms of the *brahma* with aura include the set of three realms associated with the third *jhāna* (none of which is flooded by the water).

brahma. Altogether fourteen realms or levels are consumed by the fire. When the water destroys, it destroys all eleven levels of the world of sensual desire; the three levels of the *brahma* world that are the realms of the first *jhāna;* and the three levels of the *brahma* world with only a remnant of material factors called the realms of the second *jhāna*—namely the realm of those with limited lustre, the realm of those with infinite lustre, and the realm of those who are radiant. Altogether seventeen realms or levels are flooded by the water, and then it stops. When the wind destroys, it destroys all eleven levels of the world of sensual desire; the three levels of the *brahma* cities in the world with only a remnant of material factors called the realms of the first *jhāna;* the three levels of *brahma* cities in the world with only a remnant of material factors called the realm of the second *jhāna;* and the three levels of *brahma* cities in the world with only a remnant of material factors called the realms of the third *jhāna*—namely, the realm of those with a limited aura, the realm of those whose aura is infinite, and the realm of those whose aura is steady. Then the wind stops blowing; from there its blowing is not able to reach into the realms of the fourth *jhāna*. Altogether twenty levels are destroyed by the wind. And thus there are three modes of destruction.

When the fire consumes the *kappa,* it consumes the people who do evil deeds with their bodies; those who do evil deeds with their mouths; those who do evil deeds with their minds; those who do not know any merit or Dhamma at all; those who do not respect their fathers and mothers; those who do not respect monks, *brahmins,* and others who follow the Dhamma; those who do not treat their brothers, sisters, relatives, and friends in a proper way; and those who treat one another like deer or hog-deer, like ducks or chickens, like pigs or dogs, like elephants or horses, and chase, hurt, and kill one another. Because of the effect of such evil deeds that they have done, disasters occur everywhere throughout the *cakkavāḷa*. In all the places where people work on the farms and till the land for a living, after they have sown the rice and it has grown high enough for the oxen to bite, the rain does not fall; there is only the sound of thunder, and not even a single drop of rainfall. The rice, the vegetation, and the

water sources are as dry as if they had been scorched by fire, and everywhere people are disturbed. Those who have wisdom, when they see signs such as these, are led to have pure faith, and to hasten in making merit, in practicing the Dhamma, and in respecting their parents, the aged, the elders, the monks and the *brahmins*. When they die these people, as a result, go to be born in the world of the *devatā*; and when they pass away from there they, as a result, go to be born in the world of the *brahma* where the consuming fire does not reach. But those who have not acquired wisdom, have not made merit, and have not practiced the Dhamma, when they die will, as a result, go to be born in a hell in another *cakkavāḷa* where the consuming fire does not reach. As for the turtles, fish, and crocodiles, they become parched, die, and disintegrate as if they had been spread out on the ground to dry; and they can be seen scattered around everywhere, all over the land.

Then suddenly there are two rising suns that resemble the faces of *phi su'a* and *phi phrai* and seem to be about to capture in their mouths and crush the people who have still not reached the point of death.[4] After one sun sets the other rises; and thus they alternate with one another in the sky, creating a terrible heat; it looks bright everywhere, and there is no nighttime. When it is like that the people who have not yet died embrace one another and cry; but then they wipe their tears, reflect on merit and Dhamma, and practice the meditation concerning loving kindness; thus, when they die, they go to be born in the world of the *devatā*. Since the two suns are that hot, the water in the small rivers and the large rivers, and also in the streams, the marshes, the canals, the swamps, the waterways, the wells, and the lakes goes down, and then they dry out completely.

Soon thereafter another sun suddenly rises, and this makes three suns. When one sun is setting, another is directly overhead, and another is rising; and this makes it extremely hot—much more so than before; and thus the five large parallel rivers dry out completely.

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[4]*Phi phrai* are evil spirits sometimes used by sorcerers. They are often considered to be the spirits of persons who have died premature or violent deaths.

Soon thereafter a fourth suddenly rises, When there are these four suns, the seven large bodies of water—one is called the Anotatta lake, another is called the Chaddanta lake, another is called the Mandākinī lake, another is called the Sīhapapāta lake, another is called the Kaṇṇamuṇḍa lake, another is called the Rathakāra lake, and another is called the Kuṇāla lake—dry out completely and all the fabulous water dragons, crocodiles, and other such reptiles die off.[5]

Next, and very soon thereafter, there are suddenly five suns. The water in the ocean dries out until its depth is equal only to the length from the tip of one's fingers to the first joint; and then one can see the silver, gold, and seven kinds of gems.

Not long thereafter there are suddenly six suns. It becomes burning hot throughout the entire *cakkavāḷa,* and one can see the suns flaming and filling the entire *cakkavāḷa;* it is like heated, burning-hot kilns in which pots are being baked.

Soon thereafter a seventh hot sun suddenly rises. These are seven large fish in the seven Sīdantara oceans in between the seven rings formed by the mountain walls that surround the royal Sumeru. (The fish that live in the Chaddanta lake and those in the Sīdantara ocean generally come to pay respects and to bow down to the large fish who are the kings of the fish.) Each of these seven large fish live in a different one of the seven sections of Sīdantara ocean. The one in the outermost section is called the great fish Timi; the one in the next section is called the great fish Timiṅgala; the one in the next section is called the great fish Timirapiṅgala; the one in the next section is the fish king called the great fish Ānanda; the one in the next section is called the great fish Timinda; one is called the great fish Ajjhohāra; and one is called the great fish Mahātimira.[6] All seven of these fish

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[5]In the various manuscripts and editions the Anotatta lake has been omitted, but its inclusion is clearly required by the context.

[6]In the Pitoon edition, which we have otherwise followed regarding the spelling of the names of the great fish, Ajjhohāra is spelled Ajjahāra and Mahātimira is spelled Mahātimi; however, we have used the emended spelling in order to bring all of the spelling into conformity with that given in Chapter 2.

kings are equal in length; this length tapers down for a distance of 4,000,000 *wa*.[7]

When the seven suns rise it becomes extremely hot, the bodies of the seven fish kings melt and become oil, and the oil flows and burns the Assakaṇṇa mountain range and the land of the Jambu continent where we live, and then goes on to burn everywhere else; it burns the entire Himavanta mountain range, which has 84,000 peaks, and then spreads out to burn all 2,000 of the small lands, consuming them one by one without stopping. It burns the entire Pubbavideha, Uttarakuru, and Apāragoyāna continents, as well as all the cities of the *garuḍa* kings: it burns the four large lands as if it were burning a forest. It burns the various hells all the way down to the hell of suffering without respite; and in so doing it burns up all the four realms of loss and woe. It keeps continuously burning the mountain ranges, destroying them and burning the abodes of *devatā* on the peaks of those mountains; it burns the Nemindhara mountain range and, as in the other cases, it burns the abodes of the *devatā*[8]; after that it burns the Sudassana mountain range and the Karavika mountain range; and then it burns the Īsadhara mountain range and the Yugandhara mountain range; and then it burns the cities of the four guardians of the world and completely burns the gem abodes of the *devatā* on the tops of these mountains. The flames envelop the Sumeru mountain; underneath it burns the world of the *asura*, and then it burns the city of Indra; it burns the Sumeru mountain so that it tumbles down, first by sections of 700 *yojana* to 800 *yojana*, and then by sections of 900 *yojana* to 1,000 *yojana*. The fire burns the Pāricchattaka tree; it burns the pleasure gardens, and it burns the lotus lakes. It burns the heaven of Yāmā and the abodes of the *devatā* in

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[7]This statement that the seven great fish are equal in length conflicts with the measurements of the various fish kings previously given in Chapter 2, and with the measurements given for some of these fish kings in the *Dictionary of Pali Names*. However, since the problem is not resolved by Acharn Pitoon's suggestion that the figure here should be changed to 8,000,000 *wa*, and since there is no real basis for choosing among the various other possibilities, we have left the figure as it is given in the text.

[8]Presumably the "other cases" refer to the outermost ranges, which are not explicitly mentioned in the text.

that heaven; after that it burns the heaven full of joy; after that it burns the heaven of those who delight in their own creations; after that it burns the heaven of those who delight in the creations of others, which is the heavenly city of the king named Māra; and then it burns all of the jeweled castles of the *devatā* and all the lands beneath them.

The flame then shoots upward to the *brahma* city called the realm of *brahma* attendants; after that it burns the realm of *brahma* ministers; and after that it burns the realm of the great *brahma*; thus it burns the three levels in the set of *brahma* realms of which the realm of the radiant *brahma* is the highest. It burns up to the *brahma* realms that are the realms of the second *jhāna*, but after it burns up to that level it goes out and that level is saved. But below, down to the hell of suffering without respite, nothing, not even the least bit of ash, can be found; it is like a torch of which someone had lit the stem, which burns without leaving any ash. It burns like that for a very long time, and because of that it is called a contracting *kappa* of immense duration. When the fire burns like that, the *devatā* and *brahma* generally escape upward to the upper realms where the consuming fire does not reach; and they are pressed closely together like flour packed in a measuring container.

COSMIC DEVOLUTION AND THE DEVOLUTION OF SOCIETY

After a very long time, rain begins to fall. At the beginning, the drops of rain that fall are as large as a grain of dust. After a very long time the drops of rain become as large as a mustard seed. After a very long time they become as large as a pea. In a little while the drops of rain become as large as the fruit called *makhamphom*, then as large as an elephant apple, then as large as the body of a water buffalo, then as large as the body of an elephant, then as large as a house, and then as large as one *usabha*—one *usabha* is equal to 35 *wa*—and, just a moment later, they measure 2,000 *wa*. After a very long time the drops of rain measure 1 *yojana* in size; and later they become 2 *yojana*, 3 *yojana*, 4 *yojana*, 5 *yojana*, 6 *yojana*, 7 *yojana*, 8 *yojana*, 9

yojana, and 10 *yojana* in size. After a very long time they measure 100 *yojana*, 1,000 *yojana*, 10,000 *yojana*, and 100,000 *yojana* in size. For a very long time, which is equal to the time it took for the *cakkavāḷa* to be emptied, the water pours down as if it were being poured from a single water pot, jar, or vessel.

Then suddenly the flood reaches this earthly city; just a moment later it floods the celestial heaven of the four great kings—that is, the city of the four guardians of the world; then it floods the heaven of the thirty-three *devatā*, which is the city of Indra; then it floods the heavens of Yāmā; then it floods the heaven full of joy; then it floods the heaven of those who delight in their own creations; and then it floods the heaven of those who delight in the creations of others.

The water rises rapidly to reach and flood the three levels of brahma cities called the realm of *brahma* attendants, the realm of the *brahma* ministers, and the realm of the great *brahma*. Then the rain does not fall, and the level of the water remains steady; and from then on there is no rain.

There is a question why the water that fills the lower world and reaches up to the *brahma* world does not spill out of the *cakkavāḷa*. The teacher who answered this question has spoken as follows: "There is a wind called the *ukkhepakavāta*; and that wind blows around in a circle, and thus serves as a vessel for this water and prevents this water from flowing out as it would naturally do—the water rises as if it were in a water pot that prevents it from splashing or falling.[9] For this reason the water does not overflow."

Now we will discuss a *brahma* called Mahābrahmādhirāja who comes down to look at this water.[10] If he sees one lotus this *brahma* predicts that in the coming *kappa* one Lord Buddha will be born; if there are two lotus, he predicts that there will be two Lord Buddha;

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[9]In regard to the name of the wind we have followed Acharn Pitoon's emendation of *upaketapuvāta* to *ukkhepakavāta*, which literally means "throwing wind" or "lifting wind."

[10]According to the tradition and Lithai's own statement (see below), the lotus appear in the earthly realm rather than, as implied here, above the water that fills the *cakkavāḷa*. Despite the context, the following discussion presumes that this is the case.

if there are as many as three lotus, he then predicts that three Lords will be born; if there are as many as four lotus, he predicts that four Lords will be born; if there are as many as five lotus, he predicts that five Lord Buddha will be born; and if there is no lotus, he predicts that there will be no Lord Buddha in the coming *kappa*. If there is one lotus, that *kappa* is called a good *kappa*; a *kappa* that has two lotus is called an excellent *kappa*; a *kappa* that has three lotus is called a splendid *kappa*; a *kappa* that has four lotus is called a good and excellent *kappa*; a *kappa* that has five lotus is called a most fortunate *kappa*; a *kappa* that has no lotus is called a *kappa* that is void.

Inside these lotus there are the eight requisites needed by a monk. The Mahābrahma takes the eight requisites up to the *brahma* world to keep there until the time the Lord Bodhisatta goes out to take up the life of a mendicant in order to be enlightened so that he will become a Lord Buddha. On the day when the Bodhisatta goes out to take up the life of a mendicant, the Mahābrahma brings them down to present as an offering.

> *The eight requisites of a monk who takes up the discipline are: one set of three robes, one alms bowl, one razor, one needle, one sash, and one water strainer.*

There was one *kappa* that had one Lord Buddha and was called a good *kappa*; at that time the Lord Buddha was named Koṇḍañña-buddha. At one time in an excellent *kappa* there was a Lord named Tissasammāsambuddha, and at another time there was another Lord named Lord Phussabuddha. Once there was a splendid *kappa* in which there were three Lords—these were Atthadassībuddha, Dhammadassībuddha, and Piyadassībuddha. Once in a good and excellent *kappa* four Lords were enlightened—these were Taṇhaṅkarabuddha, Medhaṅkarabuddha, Saraṅaṅkarabuddha, and Dipaṅkarabuddha. In this most fortunate *kappa* in which we live there are five Lords who are enlightened—Kakusandhabuddha, Koṇagamanabuddha, Kassapabuddha, Gotamabuddha, and Sri Ariya Metteyya Buddha.

From the time the rain begins to fall, to the time the watery flood reaches the *brahma* world, is a period that lasts for one period of

immense duration and is called a *kappa* of immense duration that follows the contraction.

Just a moment thereafter four winds blow the water and establish the realms just as they were before; one is named *paricittavāta*, another wind is named *bhataranvāta*; and another wind is named *cakarāvāta*.[11] These winds blow back and forth making ripples, which change into scum like frothy foam; and after it is no longer scum it becomes *kalala*, which is like the water in which rice has been boiled.[12] After it is no longer *kalala* it changes into *abbuda*, which is like rice that has been boiled until it becomes like paste. After it is no longer *abbuda* it changes into *pesi*. After it is no longer *pesi* it changes into *ghana* and forms lumps. After it is no longer *ghana* it changes into a golden realm as before.[13] This realm spreads out and has a sparkling and very beautiful appearance, just like the dwelling place that was there before; the jewel castles arise, and are everywhere and in every place just as they were before—and this level is called the realm of the great *brahma*. The *brahma* then come down to live in this level as before.

As the water rapidly dries, the level goes down and all four winds blow actively as has been described before. The winds blow the water and make ripples that change into froth. After it is no longer froth, it changes into *kalala*, which is like the water in which rice has been boiled. After it is no longer *kalala*, it changes into *abbuda*, which is like rice that has been boiled until it becomes like paste. After it is

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[11]Though four winds are mentioned here and in the following paragraphs only three names are listed. Though other lists of four such winds can be located (for example, Acharn Pitoon, in his edition, includes a footnote giving four names as these are presented in the Mahākappalokasaṅthanapaññatti), we have not been able to locate the particular list that Phya Lithai is using in any other source, and therefore we have not been able to determine the name that has been omitted.

[12]It is interesting to compare the process described in this segment of the text with the discussion of the development of the human embryo described in Chapter 5. In both cases the same series of technical terms beginning with *kalala* are used, though the comparisons that serve to clarify the meaning differ slightly.

[13]Acharn Pitoon, in his edition, has made several emendations in the textual version of this sentence and the one that precedes it. We have accepted his changes and have followed through on their logic by substituting, in this sentence, the word *ghana* for *pu'ak* (foam).

no longer *abbuda*, it changes into *pesi*. Then it becomes *ghana* and forms lumps. After it is no longer *ghana*, it changes into a surface that is a golden realm as before. This realm has a sparkling and extremely beautiful appearance, and is like the dwelling that was formerly there; the jewel castles arise everywhere like those that were there before—and this level is called the realm of *brahma* ministers. The *brahma* then come to live in this level as before.

As the water rapidly dries the level continues to go down and the four winds blow and produce froth. After it is no longer froth, it becomes *kalala*. After it is no longer *kalala*, it becomes *abbuda*. It then changes into *pesi*. It then becomes *ghana*. After it is no longer *ghana*, it becomes the surface of a golden realm as before. This realm has a sparkling and extremely beautiful appearance. It becomes a dwelling place as in previous times, and there are jewel castles everywhere in every place—and this level is called the realm of *brahma* attendants. The *brahma* then come down to live in this level as before.

The water level goes down as the water continues to dry; and the four winds blow and produce froth. It then becomes *kalala* and then changes into *abbuda*, and then changes into *pesi*.[14] After it is no longer *pesi*, it changes into *ghana*, which finally becomes the surface of a golden realm as before. This level has a sparkling and very beautiful appearance, and there are jewel castles everywhere as before—it is called the heaven of those who delight in the creations of others. The *devatā* then come down to live as before. From this level and downwards is called the world of sensual desire.

The water then dries rapidly, and the level goes down continuously. The four winds blow even more actively than they had done before, and cause a thickening, which becomes a golden land. The gem castles arise everywhere and in every place, and are like the dwelling places that were there before—and this level is called the realm of those who delight in their own creations. The *devatā* then come down to fill these abodes as before.

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[14]In this sentence the reference to *abbuda*, which has been included in the translation is not present in the manuscripts and editions; it has been inserted because it is clearly required by the context.

As the water rapidly dries the level continues to go down, and the four winds actively blow as has been described before. This causes a thickening, which becomes a golden land that has a sparkling and beautiful appearance as before. The gem castles and abodes of the *devatā* arise as they were before—and this level is called the realm of those who are full of joy. The *devatā* then come down from above to live as they had done before.

As the water rapidly dries the level continues to go down, and the four winds blow as has been described before; the surface water thickens and becomes a golden land, which has a sparkling and beautiful appearance as before. The gem abodes of the *devatā* arise as before—and this level is called the realm of *yāmā*. The *devatā* then come down from above to live there as has been previously described.

As the water rapidly dries the level continues to go down, and the four winds actively blow and produce froth. After it is no longer froth, it becomes *kalala*. After it is no longer *kalala*, it becomes *abbuda*. After it is no longer *abbuda*, it becomes *pesi*, and then it becomes *ghana*. Finally, it becomes the surface of a golden land as before, and has a sparkling and very beautiful appearance; it becomes like the dwelling place that was there before. The castles then arise everywhere and in every place—and this level is called the realm of the thirty-three *devatā*. The *devatā* then come down to live there as before.

As the water rapidly dries, the level continues to go down, and the four winds actively blow and produce froth. After that it becomes *kalala*, and then it becomes *abbuda*, and then *pesi*.[15] After it is no longer *abbuda* and no longer *pesi*, it becomes *ghana*; and then it changes into the surface of a golden realm as before. This realm has a sparkling and very beautiful appearance like the dwelling place that was there in former times: and the jewel castles then appear in every place and everywhere. The royal Sumeru mountain appears,

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[15]In the manuscripts and editions this sentence and the one that follows contain no references to *pesi*; however, we have inserted these references into the translation because they are obviously required by the context.

and is as large and high as it had been before. The seven rings of mountains appear, and also the surrounding Sīdantara oceans. The four great continents and the 2,000 lesser continents appear and are around it as before. The Himavanta forest appears; the seven great lakes appear; and the five great rivers appear. The Cakkavāḷa wall surrounding all these things and places appears. However things had been in former times, they all appear in exactly the same way. The realm of the thirty-three *devatā*, which is the city of Indra, appears; and the realm of the four great kings, which is the city of the four guardians of the world, appears. The realm of men appears; the realm of the hell beings appears; the realm of the suffering ghosts appears; the realm of the animals appears; and the realm of the *asura* appears. Whatever places there were in former times then appear as they had been before; however tall and large they were in former times, they appear as large and tall as that—there is no place whatsoever that is different than it had been before.[16]

When the winds blow they produce frothy foam from the water which they toss back and forth. This forms the low places, the high places, the places that are level, and the places that are even; whatever places are low become bodies of water, whatever places are high become mountains, and whatever places are level and even become upland fields, lowland fields, and forests.

In the Jambu continent where we live the great Bodhi tree arises first. (When there is the consuming fire, it is the last thing to be burned.) It is this specific place, where every Lord Buddha attains Enlightenment, that develops and becomes the Jambu continent. The ground is high and broad, and when it first comes time for the lotus to arise, they arise at this place; the supreme *brahma* encourage one another to come to look at the lotus, and then they rise back to the *brahma* world.

When the water dries and the soil in this land becomes good and

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[16]The point concerning the exact similarity of the new universe to the old is in direct conflict with one of Phya Lithai's earlier accounts (see Chapter 2) in which he affirms that the native land of the *nāga* was, after the last destruction by fire, formed so that it was significantly different than it had been in the previous *kappa*.

powdery, it has a color, odor, and taste; and the nutritive essence it contains has a delicious taste like rice boiled in milk. At that time the *brahma* who live in the set of realms of which the realm of the radiant *brahma* is the highest, and who have exhausted their merit, pass away in this set of realms and come down to be born as human beings; and they are born through the instantaneous mode. These people are neither female nor male; rather they are like the *brahma*. They have gloriously beautiful rays and the kind of magical power that enables them to travel by air. They never eat any kind of food; joy and happiness are their food rather than rice and water. At that time their life-span lasts for one immense period of years.

Following successively after that events occur so that these beings become female and male, just as in former times. These *brahma* see the quality of the earth, and one by one, they each test out the taste of this earth, and do this each day instead of eating rice and drinking water. Because of this reason three thoughts occur to them and cause evil; and as for the rays from their bodies, they completely disappear.[17] From then on it is dark everywhere throughout this earthly city, and no one in any place is able to see anyone else. When they see that it is dark like this, everyone thinks and says as follows: "What shall we do so that we will be able to see our way?" At this time, when this happens, because of the power of the merit of these beings who have been born, the moon and the sun appear again as before. Because of the power of their thought a sun 50 *yojana* in diameter and having a circumference of 150 *yojana* appears in order to enable people to see their way. At that time the people thus see one another clearly, they are glad, their senses and minds are extremely pleased, and they then speak as follows: "This *devaputta* can overcome darkness better than anything else—we ought to give him the name of Suriya."[18]

Thus at that time the sun thus causes it to be bright throughout

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[17]Though the three thoughts are not identified in the Thai, it can be safely assumed that they are greed, anger, and delusion.

[18]According to Buddhagosha's clever etymology this name derives from *sūrabhāva* (allaying fears; giving courage); see *Path of Purification*, p. 459.

the entire day; but then it goes around the royal Sumeru to the right. After it goes behind the royal Sumeru mountain the first side becomes dark again, the people again become more afraid; and they then speak as follows: "The *devaputta* who has been born and causes it to be bright is extremely good, except that there are still times that are dark like this; another *devaputta* could cause it to be bright during this period of nighttime, just as the one who has disappeared does during the daytime." Because of the power of this intention, wish, and thought of the people, a large and very beautiful moon then appears—however, it is one *yojana* smaller than the sun. Thus it occurs in accordance with the thought and desire of the people. The moon, like the sun, generally comes from the *brahma* world in order to make things visible to the people in this world. When the people see the moon, they are extremely glad—even more so than before—and they then speak as follows: "This *devaputta* enables us to see our way in accordance with our desire, just as if he had known our mind and then come to be; therefore, we ought to give him the name of *devaputta* Canda."[19]

After the sun and the moon come into being, then the twenty-seven lunar mansions, the stars, and the multitude of stars come to be; after that, from then on, there are days and nights, years and months, and seasons. The period that extends from the beginning of the receding of the waters that causes the lands, the glowing sky, and the earth to reappear, to the point at which the sun, years, and months reappear, is one immense duration and is called an expanding *kappa* of immense duration.[20]

At the time of the first day when the sun, the moon, the lunar

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[19]Buddhagosha explains the significance of this name through an association of Canda with *chanda* (desire); see *Path of Purification*, p. 459.

[20]In the Thai text this sentence is problematic and has been reconstructed largely on the basis of the account given in the *Path of Purification*, pp. 460–61; moreover, in the translation the name of the *kappa*, which is given as "unending" (*ananta*) *kappa* in the text, has been changed to "expanding" *kappa* as suggested in the *Path of Purification* passage. We have chosen to proceed in this way because the references to the other three *kappa* of immense duration in the series of four that constitute a great *kappa* conform to the *Path of Purification* norm.

mansions, the stars and the multitude of stars appear and first make known the year, the month, the day, and the night, it is the full-moon day of the fourth month, the sun is in the Mina portion of the zodiac and is in conjunction with the lunar mansion *uttara-bhaddapada*; the moon is in the Virgo portion of the zodiac and is in conjunction with the lunar mansion *uttaraphaggunī*.[21] When that happens, the way can be seen in each and every one of the four continents at the same time. The sun makes it possible to see the way in two continents, while the moon also makes it possible to see the way in two continents. For example, when the sun is rising in our land, the way can also still be seen in the Pubbavideha land; thus, because of the sun, the way can be seen in two lands. When the moon has set in this land of ours, the rays of the moon can be seen in the Uttarakuru and Aparagoyāna continents; thus, because of the rays of the moon, the way can be seen in the two continents at the same time.

From then on it continues like this until the people become like the people who live in the lands, and until it again reaches the time of the consuming *kappa*.[22] This period of time is called the *kappa* of immense duration that follows an expanding *kappa*.

All four of the periods of immense duration that have been mentioned, taken together, make a great *kappa*.

In one year there are three seasons; one is called the hot season, another is called the rainy season, and another is called the cold season. The hot season is first and has four months in it; from the first day of the waning moon of the fourth month until the full moon day of the eighth month makes four months, and this is the hot season. From the first day of the waning moon of the eighth month until the full moon day of the twelfth month makes four months, and this is called the rainy season. From the first day of the waning moon

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[21]In the Thai the list of astronomical bodies given at the beginning of this sentence includes a reference to "beings" and omits the reference to "lunar mansions" and also in a subsequent clause the reference to Mīna as the particular sign of the zodiac is omitted. However, the context clearly suggests the readings given in the translation.

[22]"Consuming" is a translation of the Thai word *mai*, which Phya Lithai uses to gloss the Pali term (*sarivatta*), which we have previously rendered by the term "contracting."

of the twelfth month to the full moon day of the fourth month makes four months, and this is called the cold season.

Each season has two periods, and this makes six periods in the three seasons. From the first day of the waning moon of the fourth month until the full moon day of the sixth month is called the first rainly period; and during this time the water is likely to cause trouble for the people. From the first day of the waning moon of the sixth month to the full moon day of the eighth month is called the hot period; and during this time the strength of the wind and heat is experienced by the people. From the first day of the waning moon of the eighth month until the full-moon day of the tenth month is called the second rainy period, and during this time the wind and the fire cause trouble for people. From the first day of the waning moon of the tenth month until the full moon day of the twelfth month is called the period that follows the rains; and during this time cold, wind, and water cause trouble. From the first day of the waning moon of the twelfth month until the full-moon day of the second month is called the cool period; and during such time the fire and the water are likely to cause trouble. From the first day of the waning moon of the second month until the full-moon day of the fourth month is called the cold period; and during such times the water causes trouble. Of these six periods, the first rainy period comes first, before all the others.

During these seasons the people who have been born in this land eat the nutritive essence from the earth. Because the people are negligent, forget themselves, overlook the occasions for doing virtuous actions, for making merit, and for practicing the Dhamma, the nutritive essence of the earth that the people had been eating sinks down under the earth and then sprouts up in extensions of the earth that are like young mushrooms; but these also sink down and disappear into the earth. Then a kind of creeper called *badālatā*, which is similar to the vegetable called *bung*, sprouts forth; it has nutritive essence and a delicious taste—and people then eat this kind of creeper in place of rice, and do so every day.[23]

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[23]In the manuscript the name of the vine is spelled *bhadhālatā*, but the Damrong edi-

In the period that follows the people become very negligent indeed in making merit and practicing the Dhamma, and this causes the kind of creeper called *badālatā* to disappear. A kind of rice called the rice that grows by itself and has no husk or chaff then sprouts forth. It doesn't have to be planted, but grows by itself; first there is a stalk and then various shoots, and then there is a group of stalks. The rice grows so that it is already white; thus it doesn't need to be pounded, dried, or winnowed in any way. When that rice is put into a pot and placed over the three cooking stones called radiant stones, the fire in these stones flares up of its own accord, and if anyone wishes to eat other kinds of food with the rice, all the other kinds of food that go with the rice will appear. After the people eat such rice dirty feces appear, they do evil with their feet and hands, and they become defiled just like normal human beings. And it has been like that from then until now.

When the people eat the nutritive essence of the earth, or when they eat the extensions of the earth that are like young mushrooms, or when they eat the *badālatā* creeper, they do not have dirty feces—they are like the *devatā* who eat the celestial rice called the pure food; no matter how much they eat, it never becomes dirty feces at all. After this food is eaten and goes to each of the 7,000 large tendons, it meets with the fire element and then melts, disintegrates, and completely disappears into the body. But when rice and normal food are eaten regularly there are, because of that, dirty feces.

Once they have eaten this rice, worldly behavior involving the pleasure of passion coexists with behavior in accordance with Dhamma—and the people come to include both men and women. Whoever has a great amount of greed in matters of sensual craving —those change to become women. Whoever has just a sufficient amount of greed in matters of sensual craving remains in the condition of a male. As for the male condition and the female condition,

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tion contains a footnote suggesting *padalata* as an emendation. Acharn Pitoon gives the name as *bhadālatā*, but we have followed the spelling given in the *P.T.S. Pali-English Dictionary*. The vegetable called *bung* is a small semi-aquatic creeper whose formal name is *ipomoca aquatica*.

it emerges at this time and it has continued until now.

After groups of women and men have emerged like that, they are attracted to one another; and thus sexual relations among people according to the natural way of the world has existed from the *kappa* long, long ago. From then on they find shelters and living places in order to moderate the shame that is associated with their evil doing. After they have formed united couples, become husbands and wives to one another, and made houses and shelters to live in, they go out to take a great amount of the rice called the rice that grows by itself; they do so in order to store it, because they are interested in having enough to eat for many days. At that time, the rice that grows by itself turns out to have shells, husks, and chaff like the paddy we now have. In the place where the rice used to grow, spread, and become white rice, it no longer grows.

The people see what has happened and are surprised and marvel. They then meet, consult, and speak as follows: "In former times we did what is righteous; and whatever we wished for, we gained just as we had wished. Formerly, even if we did not eat food, we remained satisfied, and wherever we went, we went by air. For another thing, we had a place to sleep and to live that provided happiness and contentment; also our bodies had rays that glowed brightly throughout the entire *cakkavāḷa*; and also the nutritive essence from the earth came up to the surface for our benefit. But while we ate the nutritive essence from the earth we encouraged one another to be greedy concerning food; and the rays from our bodies, which had glowed brightly, then completely disappeared from our bodies—and that caused us to be left in the darkness. We then wished for a brightly glowing light, and the sun and the moon appeared and provided a glowing brightness. But then we did what was opposed to the Dhamma; the nutritive essence of the earth disappeared, and it became like young mushrooms and grew up in the extensions of the earth—and this is what we ate instead of rice. For our part we again hastened to do what was not righteous; the extensions of the earth that were like young mushrooms then disappeared, and they became the creepers called *badālatā*, which grew up for us to eat instead of ordinary food. Again we hastened to do what was not righteous; as a result, those

creepers called *badālatā* disappeared completely, and they became the rice that grows by itself, is not planted, and becomes white by itself. This rice became our food, and we ate it as our food. From whatever place we took this rice that grows by itself in the evening, in the morning we still saw that rice growing in the same place as before; and from whatever place we went to take it in the morning, when it was evening we again saw that rice, full and beautiful, just as it had been before—and the mark made by our sickle could not be found. Now we have again hastened to do what is opposed to Dhamma, even more so than before; thus the rice that grows by itself has become ordinary paddy, and in the place where the rice is cut with the sickle the rice disappears and only the stubble and empty straw remain to be seen—the ears of rice no longer grow back for us as they had done before. From now on into the future all of us ought to divide the places and regions with one another so that we can all grow and cultivate for our living; that is the appropriate thing to do."

They then divide the highland fields and the lowland fields among themselves. But at that time some people are greedy, have wicked hearts, and seize the places that belong to others; and the others are provoked so that they chase and beat, and chase and curse one another back and forth, two and three times and more. At that point they meet and consult and speak with one another as follows: "Now, we have been quarreling a great deal, and have been very unreasonable because we cannot find anyone who can mediate. Together we should appoint one person to be our superior, to be our lord, and to be our leader; whenever we are wrong or right in any way, let him judge and enforce the affairs, determining what is wrong and what is right for us. Let him divide the places and regions for us; and we will give more of the highland fields and the lowland fields to this person than to ourselves."

After they meet and speak to one another like this, they go to pay their respects to the Lord Bodhisatta, asking him to be their lord and their leader and to have them as his servants. They then consecrate the Lord Bodhisatta to be their king by endowing him with three names; one name is Great Elect, another name is Khattiya, and another name is King. The reason that he is called Great Elect is because it

is the people who appoint him to be their superior. The reason that he is called Khattiya is because the people agree to have him divide the highland fields, the lowland fields, the rice, and the water among them. The reason that he is called King is because he pleases the senses and the minds of the people—thus he is called King for that reason. The Lord Bodhisatta is, in fact, a male; and the people raise him up to be king because they see that in appearance he is more handsome than other people; that he knows more than other people; that his mind is more refined and kinder than the minds of other people; and that his mind is more honest, more straightforward, and more concerned with merit than the minds of other people. Seeing that this is the case, they then, for that reason, appoint him to be their king, their lord, and their leader. The practice of calling him Khattiya has continued in the tradition until now.

Some groups of people see that worldly existence is impermanent; and they see that the more evil deeds occur, the more deplorable they experience it to be. They then go out to find huts and shelters where there is peace and quiet, and there they keep the moral precepts and meditate; they gather food from the forest and go out to gather alms for their living; and they cut off their greed. These groups of people who make merit are called *brahmins*, and they have continued until the present time. One group of people, when the highland fields and the lowland fields and the places and regions are distributed, take just their share, and they manage their affairs appropriately and engage in trade in an appropriate way; this is the group of *vessa*, which has continued in the tradition until now. Some groups of people, whatever they do, do it with skill. In order to make their living they kill fierce animals, ordinary animals, deer, and fish; and thus they become the hunters and *sudra* who have continued in the tradition until now. The people have to work very hard in whatever they do in order to make ther living; it is not easy for them to obtain food and be happy as they had been before.

The people who are born in this first *kappa* have a life-span that extends for one period of immense duration. But then, for a long time after that, their life-span decreases continually until it comes to the point at which people live for ten years and then die. What is the

reason for the decrease in the life-span? It is because the people who come afterwards increasingly do things with greed, anger, and delusion; they do these things more than before, and thus, because of this, their life-span decreases more and more. Thus the people become involved in a great amount of evil-doing.

Whenever the *devatā* who live in the heavens or in the trees have no one to give them respect, the sun, the moon, and the planets do not move properly through the lunar mansions and the signs of the zodiac as they had done before. The three seasons and the six periods change completely, and are not normal as they had been before. The patterns of the rain, the wind, and the sunshine change, and also the trees and herbs in the land, which had been medicinal, lose the medicinal qualities they had previously possessed. These things occur because the seasons and the periods have changed; and because of these things the life-span of the people decreases more and more. But if, at any time, the people do not do evil and cause good will, the *devatā* keep watch and take care, and also the sun, the moon and the planets move through the lunar mansions and the signs of the zodiac without deviating at all. Also the wind, the rain, and the sunshine are appropriate for the season, the year, the month, the day, and the night; the trees and herbs that had been medicinal become good again; and the life-span of the people increases as time goes on, becoming closer to what it had been before.

As for the people in this world, they have no stability or permanence; everything fluctuates back and forth as has been mentioned. Sometimes things are good and then take a turn for the worse, and sometimes things are bad and then improve—but they are not ever permanent in any way, and thus the people in this world are always subjected to changes. The people who have wisdom should keep such indications in mind; they should think about impermanence and the cycle of birth and death; they should hasten to make much merit and to show zeal in practicing the Dhamma in order to free themselves from that cycle of birth and death in which nothing is permanent. These things they should do so as to gain immediate release and reach the treasure that is the great city of Nibbāna, which is stable, does not

quake, does not perish, does not die, does not ever fluctuate, and is far better than all of the treasures in these three worlds.

Here ends the brief account of the occasion of the destruction of *mahākappa*, which constitutes chapter ten.

CHAPTER 11

Nibbāna and the Path

KINDS OF NIBBĀNA

THE TREASURE OF Nibbāna brings a very high degree of pleasure, happiness, and tranquility; nothing can be found to equal it. If the treasures of Indra and the *brahma* are taken and compared to that of Nibbāna, it is like taking a firefly and comparing it to the moon; or if it is not like that it is like taking a drop of water at the end of a strand of hair and comparing it to the water in an ocean that is 84,000 *yojana* deep; or if it is not like that, it is like taking a speck of dust and comparing it to the Sumeru mountain. It is impossible to calculate completely the superbness of Nibbāna; the treasure of Nibbāna is happiness beyond measure, and there is nothing to be found that can be compared with it; there is no becoming sick or ill in any way, and there is no becoming old, no dying, no perishing, and no separating from one another at all. This treasure is greater than those in the human world, the *devatā* world, or the *brahma* world.

As for Nibbāna, there are two kinds that are gained by those who have completely rid themselves of the multitude of defilements.[1] There are two kinds of Nibbāna; one kind is called the Nibbāna with some substratum of life remaining, and the other kind is called the Nibbāna in which there is no substratum of life remaining. That which is attained as the fruit of fully perfected sainthood is said to reach the first treasure, which is called the Nibbāna in which there

[1]In the various manuscripts and editions, the number of defilements is given as "thousands and hundreds"; however, since this phrase seems to be idiomatic, and since later in the chapter the exact number is given as 1,500, we have chosen to translate the phrase as "multitude."

is some substratum of life remaining. That which is attained when the five aggregates are left behind is said to reach the Nibbāna in which there is no substratum of life remaining.

When our Lord Buddha attained Nibbāna, there were three kinds. One is called the Nibbāna of the defilements, one is called the Nibbāna of the aggregates, and another is called the Nibbāna of the relics. When our Lord Buddha attained Enlightenment and Omniscience under the great gem Bodhi tree (thus attaining the Nibbāna of the defilements), it was the year of the monkey, the sixth month, the full-moon day on Wednesday at the time near the coming of dawn on Thursday; this is the Thai way of reckoning, while the Lao say that it was the Tao Yi day in the auspicious time of *anurādhā*.[2] On that day when the Lord Buddha was enlightened, the moon moved in the Scorpio portion of the zodiac, and it had its abode in the *visākhā* lunar mansion. On that Wednesday night, Mars, Mercury, Ketu, and the sun all moved together in the Taurus portion of the zodiac, Venus in the Gemini portion of the zodiac, Saturn in the Cancer portion of the zodiac, and Jupiter came out ahead of it.

When the Lord Buddha entered Nibbāna it was in the year of the small snake, the sixth month, the full-moon day on Tuesday—this is the Thai way of reckoning, while the Lao say that it was the Kab Yi day; and it was the time near the coming of dawn. The moon had its abode in the *visākhā* lunar mansion; Mars, Ketu, and the sun were in the Taurus portion of the zodiac; Jupiter and the moon moved in the Scorpio portion of the zodiac; Mercury and Venus moved in the Gemini portion of the zodiac; Saturn moved in the Capricorn portion of the zodiac and went out before the sun. At the time when this conjunction occurred, our Lord Buddha attained the Nibbāna of the aggregates.

When all of the relics without exception come together under the great Bodhi tree, when they rise up and once again become the body

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[2]The phrase included in parentheses is not explicitly given in the original text but has been inserted into the translation for purposes of clarification. Also, it should be noted that we have followed the Pitoon edition and included the reference to the *anurādhā* lunar mansion despite the fact that the reference is problematic.

of the Lord Buddha, and when they preach the Dhamma in order to benefit the *devatā* and human beings, the Lord will then enter Nibbāna. This will be in the year of the rat, in the sixth month, on the full-moon day when the moon will have its abode in the *visākhā* lunar mansion—the day which the Lao call Hawaya San.[3] The sun, Jupiter, and Ketu will be moving in the Taurus portion of the zodiac; Venus will be moving in the Gemini portion of the zodiac; Mercury will be moving in the Cancer portion of the zodiac; Saturn will be moving in the Leo portion of the zodiac; Mars will be moving in the Pisces portion of the zodiac; and the moon will be moving in the Scorpio portion of the zodiac. At that time, the Lord Buddha will attain the Nibbāna of the relics.

As for Nibbāna, it has three names. One name is void Nibbāna; another name is signless Nibbāna; and another name is Nibbāna without desire.

THE EIGHT PATHS

There are eight paths that lead to Nibbāna. These are called the path of those who have entered the stream, and the fruition enjoyed by those who have entered the stream; the path of those who will be reborn only one more time, and the fruition enjoyed by those who will be reborn only one more time; the path of those who will not be reborn again, and the fruition enjoyed by those who will not be reborn again; the path of those who attain Nibbāna, and the fruition enjoyed by those who attain Nibbāna.

Who are the ones who are worthy to go on these eight paths? Anyone who eliminates one group of 300 kinds of defilements will then attain the path of those who enter the stream, and the fruition of the path of those who enter the stream—these include the eighteen kinds of defilements associated with the material factors, the fifty-

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[3]In the various manuscripts and editions, the reference made in the last clause is to the Thai rather than the Lao. Though the issue is problematic (see Pitoon edition, p. 143, n. 3), we have chosen to make the change to Lao in order to bring this clause into conformity with the obviously parallel clauses in the two preceding paragraphs.

three kinds of defilements associated with the nonmaterial factors, and the four kinds of defilements associated with the "conditions," which, taken together, make a total of seventy-five.[4] Among these, each has two kinds; one is called the inner defilements and the other is called the outer defilements—and this makes a total of 150 kinds. Each of these has two kinds; one is called the kind of defilements associated with the delusion concerning individuality, and one is called the kind of defilements associated with mental perplexity.[5] Anyone who reaches the path of those who have entered the stream, and the fruition enjoyed by those who have entered the stream, has eliminated these 300 kinds of defilements.

Anyone who has attenuated 450 kinds of defilements, in addition to eliminating the previous 300 kinds of defilements, will then reach two paths; one is called the path of those who will be reborn only one more time, and the other is called the fruition enjoyed by those who will be reborn only one more time.[6] Which are these kinds of defilements that are brought toward their end? The kinds of defile-

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[4]The eighteen kinds of material factors that are involved are the eighteen listed in the *Compendium of Philosophy* (Pali Text Society Trans. Ser. No. 2: London, 1910) on pp. 154–56, and in all probability the fifty-three nonmaterial factors are the fifty-two mental factors referred to in the *Compendium*, pp. 3–4, plus the mind itself. However, the final set of what we have called "conditions" is more difficult to identify. In the manuscript and Damrong edition the term is *akasakilesa* (literally, "defilements associated with space"), but Acharn Pitoon has amended this to read *akarakilesa* ("defilements associated with the conditions"). This term probably refers to four kinds of defilements associated with the four *lakkhanarūpa* (see *Compendium*, p. 157, especially nn. 3 and 4), which correspond to the three phases of organic life; the first to the integration of matter, the second to the fulfillment of that integration, the third to the phase of decay, and the fourth to the phase of passing away.

[5]In an important and often repeated scriptural formula, the attainment of the stream winner involves the elimination of three (times 150 equals 450) kinds of defilements rather than the two (times 150 equals 300) indicated here. The one (times 150 equals 150), which Phya Lithai omits, is that involving trust in the efficacy of rites and ceremonies. (For this formula, a discussion of its contents, and references to the various points in the canon where it appears, see Isaline B. Horner, *The Early Buddhist Theory of Man Perfected: A Study of the Arahan* (London: Williams and Norgate, 1936), p. 213 ff.)

[6]In this sentence, the use of the term *bang* which we have translated as "attenuated" clearly suggests that, in accordance with the tradition, Phya Lithai intends to indicate that the 450 defilements dealt with are weakened but are not, at this level, eliminated. In the remainder of the paragraph Phya Lithai, in his choice of phrases and words, tends

ments that are brought toward an end are three sets of the original 150; one set is called the kind of defilements associated with passion, one is called the kind of defilements associated with anger, and one is called the kind of defilements associated with delusion.[7] This makes the total of 450 defilements that are brought toward their end by those who are once-returners.

Those who eliminate another 450 defilements, in addition to the 300 defilements previously eliminated, will then reach the heavenly path called the path of those who will not be reborn again and the fruition enjoyed by those who will not be reborn again. Those who reach these paths do not concern themselves with the kind of defilements associated with anger and delusion, but focus instead on the kinds of defilements associated with passion for life in the world of sensual desire, and the kinds of defilements associated with malevolence.[8] This brings to 750 the total number of the defilements eliminated by those who achieve the path of the nonreturner and its fruition.

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to ignore this point; however, since he seems to have been aware of the distinction, we have phrased the translation of the remaining sentences in the paragraph in such a way that the emphasis on attenuation is kept to the fore.

[7]In this sentence, we have followed the Pitoon edition in adding, as the context requires, the reference to the kinds of defilements associated with anger. However a problem remains. The kinds of defilements added to the list of those attenuated at this level are those associated with delusion (thus essentially repeating what was earlier achieved through the elimination of those associated with the delusion of individuality) rather than those associated with false confidence in sites and ceremonies (the group from the traditional list that Phya Lithai had omitted in his discussion of the attainment of a stream, see n. 5).

[8]In the manuscripts and Damrong edition this paragraph is very corrupt, and we have followed the emendations made in the Pitoon edition. However, a problem still remains since the text affirms that 450 (divided by 150 equals 3) defilements are eliminated at this level of the nonreturner, but then refers to only two sets (of 150), namely those associated with passion for life in the realm of sensual desire, and those associated with malevolence. It is clear that an extra 150 (divided by 150 equals 1) defilements have been added to the number of those said to be eliminated at this level in the traditional scriptural formula (it appears that this change has been made in order to compensate for the omission of a similar number in the account of the defilements eliminated by a stream-winner—see n. 6), but that the third set is not identified. There are a number of possible emendations that could be made that would give the account a greater internal consistency; however, since it seemed to us that any choice between them would be quite arbitrary, we have translated the passage as it stands.

Those who eliminate 750 more defilements, in addition to the previous 750, and therefore eliminate a total of 1,500 kinds, will at that point reach the path of the fully perfected saint. Which are these kinds of defilements that are brought to an end? They are five sets of the original 150 kinds of defilements; one kind is called the defilements associated with the passion for life in the world with only a remnant of material factors, one kind is called the defilements associated with passion for life in the world without material factors, one kind is called the defilements associated with pride, one kind is called the defilements associated with flightiness, and one kind is called the defilements associated with ignorance. Taken together, there are 750; and taken together with the kinds of defilements that were previously eliminated there are 1,500 kinds—those who eliminate this group of defilements within themselves will then attain Nibbāna. For this reason, one group says that it is difficult to reach Nibbāna.

ATTAINING THE PATH(S) THROUGH YOGIC PRACTICE

Jhāna, Attainments, and Mental Sciences. Those who meditate in the supraworldly *jhāna* that provides the basis for the attainment of Nibbāna; who view intently the wheel of worldly existence; who view Nibbāna, which brings it to an end; and who view the past time, the future time, and the present time, which is the time behind, the time ahead, and the time of the here and now, do these things with the aid of the ten meditation devices called *kasiṇa*.[9] They use these meditation devices with strenuousness and diligence, and obtain the five levels of *jhāna*, the eight attainments, and the six kinds of mental sciences. Even if everything is eliminated, if these accomplishments are not reached, Nibbāna cannot be attained.[10] This Nibbāna can only be realized by very special people.

What are all of these *jhāna* and attainments? There are five *jhāna*

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[9]The term *supraworldly jhāna (lokuttara jhāna)* is used to refer to the fifth *jhāna* because it is this *jhāna* that provides access to the supraworldly paths beginning with the path of the stream-winner.

[10]By insisting on the necessity of *jhānic* attainment at this point, Lithai is taking a position contrary to that of the *Path of Purification* and much of the Theravāda tradition.

that bring one into contact with the supraworldly sphere; when the fifth *jhāna* is attained, one is able to dive under to the earth, to fly above, it, and to go everywhere.

What are all of the eight attainments that are achieved? One is called the attainment of the first *jhāna*; another is called the attainment of the second *jhāna*; another is called the attainment of the third *jhāna*; another is called the attainment of the fourth *jhāna*; another is called the attainment of infinite space; another is called the attainment of infinite mental process; another is called the attainment of nothingness; and another is called the attainment of neither perception nor nonperception. After achieving these eight attainments one can see everything, both in the heavens and the earth, and one can also see the happiness in the heavenly levels and the earthly levels, and the levels of Indra and the *brahma*; and these things can be seen as if they were in the palm of one's hand—that is, they can be seen as if they were a *makhampom* fruit in the center of one's hand.

What are the six kinds of mental science that are achieved? One is called the practical mental science of psychic powers; another is called the mental science of the celestial eye; another is called the mental science of the celestial ear; another is called the mental science of knowing the thoughts of others; another is called the mental science of recollecting one's previous lives; another is called the mental science that frees one's mind from the intoxicants.

When one achieves the practical mental science of psychic powers, one is able to perform all kinds of miracles; if one wishes to lift this earth up and put it in the center of the palm of his hand, it is possible, or if one wishes to move the Sumeru mountain away from its place, it is possible; it is possible to do anything and everything without any difficulty because of the achievement of this practical knowledge involving psychic power.

When the celestial eye arises in one, if he looks toward any place, there is nothing to block his view. He can see upward all the way to the *brahma* world; if he looks downward he can see all the way to the hells, all the way under the water and under the wind. It is possible for him to see what has already gone past, or what is going to happen; this is because he has achieved the mental science that is the celestial eye.

When one achieves the mental science that is the celestial ear, which gives him the celestial ear that really hears, he can hear the sound of the conversations not only of the *devatā*, of Indra, and of the *brahma* in the heavens, but also of the beings who live in hell, of the fish, of the deer, of the birds, or of any kind of animal; if they converse, he can really hear them. It is as if the sounds of every being come close by; they come over every mountain, and there is nothing to obstruct them; and this is because he has achieved the knowledge of the celestial ear.

When the mental science that is the knowledge of the thoughts of others arises in one, he has a celestial mind that is able to know the minds of others, and nothing blocks it. He then knows the minds of the *devatā*, Indra, and the *brahma*, and those of the elephants, the horses, the oxen, the buffalo, the fish, the birds and fowl, the deer, the ants, the termites, and any other beings in these three worlds. Whenever any of these beings thinks of anything, the *yogin's* knowledge, which penetrates the thoughts of others, gives him a contact and connection with these beings; whether the thoughts are true or not true, he is able to know them all, and there is nothing to block his knowing.

When the mental science that is the knowledge that enables one to recollect his previous lives arises in one, he recollects the lives that came later and the ones that came earlier, back for many hundreds of *kappa*.[11] He is able to know the places of birth and passing away; he can really know, so that it is like having a *makhompom* fruit in the palm of his hand.

When one achieves the mental science called the knowledge that frees one's mind from the intoxicants, the mind that wandered back and forth in the cycle of birth and death is completely cut off from it, and that mind is now fixed on Nibbāna alone. This mental science enables one to destroy the twenty-eight material factors of the material factors aggregate, the five feelings of the feeling ag-

[11]The introductory clause is not found in the text, but has been added because its inclusion clarifies the reference of the idea expressed in the sentence.

gregate, the twelve perceptions of the perceptions aggregate, the four mental formations of the mental formations aggregate, and the twelve mental processes of the mental processes aggregate.[12] These five groups are called the five aggregates; the mental science called the knowledge that frees one's mind from the intoxicants, destroys the various impurities, and leads to the great and superb city of Nibbāna.

The Process of Meditation.

In order to achieve the various stages of *jhāna*, the *yogin* must exert a great effort in meditation—and then he achieves them. However, since it is extremely difficult to speak of the process so that it can be truly known, the discussion will be brief. At the beginning of the meditation, the *yogin* takes a sign used to obtain the first *jhāna* as the object of his consciousness; this is called the preliminary sign, and meditation like this is called preliminary meditation.[13] The *yogin* continues on until he forgets the external sign, and it is then established in his consciousness.[14] The *yogin* meditates with preliminary concentration on that acquired sign; the object of consciousness that arises from this meditation and is called a concept has passed beyond its physical base, is like an acquired sign, dwells in the mind, and

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[12]Several of the numbers given in this sentence are extremely problematic. The various manuscripts and editions refer to twenty-five material factors; however, the number twenty-eight seems to be required by the context. The five kinds of feeling refer to the five fold division of the feeling aggregate into (bodily) happiness, (bodily) suffering, (mental) joy, (mental) grief, and equanimity. The manuscripts and editions give the number of twenty perceptions, but since the perceptions aggregate is constituted in the same way as the mental processes aggregate, the numbers in these two cases should be the same; and the number twelve seems to be correct, referring, it appears to the twelve kinds of "unprofitable" mental processes and perceptions (eight rooted in greed, two in anger, and two in delusion). Finally, the four mental formations are the four primary mental formations classified as unprofitable—namely delusion, lack of shame regarding evil, lack of fear regarding evil, and flightiness. For a full discussion of the aggregates and their divisions, see *Path of Purification*, pp. 489–535 and 879–82.

[13]This paragraph is, for the most part, directly parallel to *Compendium*, p. 206, and is explained in greater detail in the *Compendium*, Introduction, pp. 53–54.

[14]At this point it becomes an "acquired sign" which is an "exact copy of the original with all of its original faults (*kasiṇa dosa*) and is represented to the mind as a vivid reality, as if it were seen by the eye" (*Compendium*, p. 54).

remains peaceful and calm. The concept that arises at this point is the equivalent sign; and when the arising of the equivalent sign has taken place the *yogin* practices the access meditation, which will be discussed.[15] This sense-sphere concentration eliminates the five hindrances that are equal to enemies.[16] After this elimination has occurred, the access meditation arises. The first *jhāna* with only a remnant of material factors will then belong to that *yogin* who has maintained the equivalent sign and developed it well by means of that access concentration; it is thus that the first *jhāna* with only a remnant of material factors is attained. The *yogin* takes this first *jhāna* and practices it till he arrives at the masteries called the mastery of turning the mind toward the *jhāna*, the mastery of entering into the *jhāna*, the mastery of predetermining the *jhāna*, the mastery of emerging from the *jhāna*, and the mastery of reviewing the *jhāna*. The *yogin* then dispenses with the segments, beginning with initial application, which is in the first *jhāna*, and then, after each one, tries to bring about the very subtle segments beginning with sustained application; by doing this he reaches the other *jhāna* beginning with the second and proceeding successively.[17]

As for the equivalent sign, it arises from twenty-two meditation subjects beginning with the earth *kasiṇa*; and in addition to these twenty-two there is another group of eighteen, which includes the four "infinities"; and there are seven kinds of concepts that occur.

What are the eighteen subjects of meditation?[18] One is mindfulness

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[15]The first clause of this sentence, which reads literally "At the time like that the equivalent sign arises" has been rephrased to provide greater clarity. This concept, which is an "equivalent sign," is a kind of after-image that can no longer be depicted in sense or imagination.

[16]The five hindrances are lust, malevolence, sloth and sluggishness, flightiness and worry, and perplexity.

[17]The five "segments" (the translator of *Compendium*, pp. 207, 56–58, renders the parallel Pali phrase as "grosser features"), the first of which is dispensed with in the attainment of the second *jhāna*, the second of which is dispensed with in the attainment of the third *jhāna*, etc., are initial application of thought, sustained application of thought, joy, bliss, and the unification of consciousness.

[18]We have added the reference to the number eighteen in this sentence for clarification since in his actual listing Phya Lithai does not follow the order he has established in the previous paragraph. This new order is significant since the eighteen subjects that cannot be used to produce an equivalent sign or concept come first, whereas the twenty-two

of the Buddha; another is mindfulness of the Dhamma; another is mindfulness of the Sangha; another is mindfulness of the moral precepts; another is mindfulness of generosity; another is mindfulness of the *devatā*; another is mindfulness of peace; another is mindfulness of death; another is loving kindness; another is compassion; another is sympathy; another is equanimity; another is the perception of the ugliness of food; another is the set of four elements that constitute the body; and there are, in addition, four nonmaterial subjects of meditation. Thus, taken together, there are eighteen.[19]

What are the twenty-two meditation subjects? They are the ten meditation devices called *kasiṇa* of which earth is the first, the ten stages of the foulness of a corpse, mindfulness directed to the body, and mindfulness concerning the rhythm of in-breathing and out-breathing.[20] Thus, taken together, there are twenty-two.

And what are the seven kinds of concepts? One is the kind of concept that is made known, and another is the kind of concept that makes known.[21] There are six kinds of these concepts that make known; one of these is the kind of concept for something that exists, another is the kind of concept for something that does not exist, another is the kind of concept for something that does not exist that is based on something that does exist, another is the kind of concept

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subjects that can be so used directly precede the listing of the various kinds of concepts. This distinction between the way in which the eighteen and twenty-two subjects can be used is confirmed in the *Compendium*, p. 208, and in the *Path of Purification*, p. 116.

[19]The four elements that constitute the body are earth, water, fire and air. The four nonmaterial subjects of meditation are the four infinities mentioned earlier in the paragraph (i.e., infinite space, infinite mental process, nothingness, and neither perception nor nonperception).

[20]As previously noted, the ten *kasiṇa* are earth, water, fire, air, blue, yellow, red, white, light, and limited space. Buddhagosha lists the ten stages of the foulness of a corpse as the blunted, the livid, the festering, the cut-up, the gnawed, the scattered, the hacked and scattered, the bleeding, the worm-infested, and a skeleton (see *Path of Purification*, p. 112). Mindfulness directed toward the body involves a focus on the impurities in the thirty-two segments into which the human body is traditionally divided (see *Path of Purification*, pp. 260–61).

[21]The distinction drawn here is one between concept as notion or idea (the concept "made known") and concept as name (the concept that "makes known"). For a discussion of concept (*paññati*), and specifically of these two kinds, see the *Compendium*, pp. 3–6, 120, 198–200, and 264.

for something that exists that is based on something that does not exist, another is the kind of concept for something that exists that is based on something that does exist, and another is the kind of concept for something that does not exist that is based on something that does not exist.[22] Thus, taken together, there are seven.

The *yogin* who will develop by meditation the *jhāna* without material factors takes any one of nine *kasiṇa*, that is, any one of ten basic *kasiṇa* except limited space. He first meditates on it and obtains it, and then removes it and takes the infinite space obtained from its displacement and makes that the object of his consciousness; he then practices the preliminaries, and at that point the *yogin* attains the first level of consciousness without material factors.[23] That *yogin* who has achieved the first level of *jhāna* without material factors takes the cognition that proceeds in that *jhāna* without material factors to be the object; he then practices the beneficial preliminaries, reciting over and over; and at that time there arises in this *yogin* the second level of *jhāna* without material factors.[24] The *yogin* who has achieved the second level of *jhāna* without material factors then takes the condition of nothingness of the cognition without material factors that proceeds in the preceding *jhāna* without material factors to be the object; he then practices reciting over and over as follows: "There is nothing! There is nothing!" At that point there arises in the *yogin* the third level of *jhāna* without material factors. The *yogin*, after he has achieved the third level of *jhāna* without material factors, then practices the beneficial preliminaries over and over, reciting as follows: "The third level of *jhāna* without material factors is calm and exalted!" At that point there arises in the *yogin* the fourth level of *jhāna* without material factors.

As for the fifth *jhāna* which proceeds with powerful mental science,

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[22]In a footnote in the *Path of Purification* (p. 257 n. 11), Nanamoli explains, with illustrations, these six kinds of "naming concepts."

[23]For a further discussion of the "base consisting of boundless (infinite) space," see *Path of Purification*, pp. 354–56. As for the preliminary meditation, it involves the repetition of the phrase, "Space is infinite! Space is infinite!"

[24]The phrase repeated in the preliminary meditation at this stage is: "Mental process is infinite! Mental process is infinite!"

the *yogin* begins from the fifth *jhāna*, which is the basis for attaining supranormal knowledge.[25] He then takes the particular knowledge to be willed, and practices the preliminaries; and then, through the use of an object, for example a suitable visible object, he achieves it.[26]

ATTAINING THE PATH(S) THROUGH THE CULTIVATION OF INSIGHT

INSIGHTS, LIBERATIONS AND GATEWAYS.

The knowledge of things as composite investigates and discerns the impermanence, the suffering, and the absence of self in the five aggregates;[27] the knowledge of waxing and waning discerns the arising and the falling away among the five aggregates; the knowledge of dissolution discerns the breaking up of the five aggregates; the knowledge of danger discerns the danger in the dissolution of the five aggregates; the knowledge of evil discerns the evil character of the danger; the knowledge of repulsion brings about hatred and irritation concerning this evil; the knowledge that involves the desire to be delivered from that which is hateful and irritating brings about the wish to leave the five aggregates; the knowledge that involves the reconsideration of things with reference to the three marks of impermanence, suffering, and selflessness investigates the means to pass beyond the cycle of birth and death; the knowledge concerning

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[25]Given the context it should be emphasized that the fifth *jhāna* is the fifth in the series of *jhāna* associated with the world of material factors.

[26]The six kinds of supranormal knowledge are listed and described above. However, at this point the *Compendium* (p. 209), which Phya Lithai has obviously followed in the immediately preceding discussion, lists only the first five; the implication seems to be that the sixth supraknowledge—namely, the knowledge that frees one's mind from the intoxicants—is identified with the attainments discussed in the remaining pages of the chapter.

[27]In the passage that follows Phya Lithai continues to follow the basic progression of the *Compendium* (see pp. 210 ff.) without, however, including the first three introductory lists given in this source (i.e., the list of the seven "purities" the list of the three "marks" and the list of three "contemplations").

equanimity in relation to things brings about indifference and a sense of having had enough of birth and death, and of things; the knowledge that conforms to the path clearly discerns the truth of what is ahead and what is behind.[28] These ten are called the ten insights.

The void liberation involves the quiescence of the defilements of passion. Signless liberation is the liberation in which the defilements of passion are not seen. In the desireless liberation, no passions are established. These are the three kinds of liberation.[29]

The void contemplation involves the thought that the essential conditions of life are void of self. The signless contemplation involves the thought of things as empty in regard to ourselves, the selves of others, happiness, or any form of ego.[30] The desireless contemplation involves thought that has no craving whatsoever. These three are called the gateways to liberation.

The Exercises in Purity.

The precepts for moral control prescribed by the confession for monks, the precepts for controlling the faculties of sense, the precepts of pure conduct in relation to earning one's own living, and the precepts connected with the four necessities of the monk's daily life—these four sets of precepts are called the purity of morals.[31]

The access concentration and the absorption concentration—these two kinds of concentration are called the purity of consciousness.

The comprehension of the mental factors and material factors occurs with four kinds of effective comprehension; one is called the comprehension of ordinary features, another is called the comprehen-

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[28]The "knowledge that conforms to the path" conforms to the truth, both in regard to the preceding nine kinds of insight knowledge and in regard to the thirty-seven states partaking of enlightenment that follow. (See *Path of Purification*, p. 782.)

[29]For a fuller discussion of the three kinds of liberation, see C.A.F. Rhys Davids, *Buddhist Psychology* (London: G. Bell, 1914), pp. 91–92, and the references cited there.

[30]In the mainstream of the tradition the signless contemplation is not associated with the thought of things as empty of self, but rather with the thought of things as free from the (erroneous) signs in the realm of impermanence (see *Compendium*, p. 216, n. 4, and p. 211, n. 5).

[31]The four necessities of a monk's daily life are clothing, food, shelter, and medicine.

sion of essential properties or functions, one is called the comprehension of resulting phenomena, and one is called the comprehension of proximate causes. These are called the purity of views.

The comprehension of the causal conditions of these mental factors and material factors is called the purity of escaping from doubt.

After the *yogin* comprehends things that proceed in all three worlds including their causal conditions, he investigates and discerns the three characteristics with the knowledge of things as composite; he investigates the arising and falling away of things with the knowledge of waxing and waning; and he effectively comprehends the characteristics of the path and comprehends the enemies he calls the defilers of insight, for example the rays that are emitted from the body because of insight.[32] This is called the purity of vision concerning what is the path and what is not the path.

The *yogin* who shakes himself free from the enemies he calls the five hindrances practices the three characteristics of things through a regular progression in insight beginning with the knowledge of waxing and waning and continuing through the knowledge that conforms to the path. These constitute a new set that includes the knowledge of waxing and waning, the knowledge of dissolution, the knowledge of danger, the knowledge of evil, the knowledge of repulsion, the knowledge that involves the desire to be delivered, the knowledge that involves the reconsideration of things, the knowledge concerning equanimity in relation to things, and the knowledge that conforms. They are called the purity of vision in the knowledge that is progressive.

The *yogin* who, through such progress, cuts off the life continuum then reaches the maturity of insight; and the supraworldly absorption consciousness then arises. At that time there are two or three flashes of insight-consciousness that will obstruct any object of consciousness; the characteristic of impermanence, for example, will

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[32]Like the other nine defilers of insight (the *Compendium*, p. 214, lists these as zest, serenity, firm faith, effort, ease, knowledge, mindfulness, indifference, and heart's desire), the emission of the rays may, if it is not properly understood, impede the *yogin*'s progress by deluding him into thinking he has already reached the goal.

arise with the power of the preliminary stage, the access stage, and the stage of conformity.[33] And next to this, the conformity-insight then arises.

The change of lineage then arises for one moment, and Nibbāna is taken as the object of consciousness; there the lineage of an ordinary person is eliminated, and the lineage of a noble person arises, and then the lineage consciousness arises.

The supraworldly path involves knowing the truth of suffering and abandoning suffering by realizing the truth concerning its origins; it enables the *yogin* to see clearly the truth of cessation; after this, the noble path enables him to clearly see Nibbāna; and then, by effective meditation on the truth of the path, he arrives at the fruition of the path of the fully perfected saint. After he attains the truth of the path, two or three flashes of consciousness of the fruition arise; and then they subside and he sinks back into the life-continuum. The wise *yogin* then reflects on the path he has just achieved, on the fruition of this path, on Nibbāna, on these defilements that have been eliminated and brought to an end by meditation, and on the others that remain; and thus retrospective knowledge arises.[34] This supraworldly path is called the purity of vision of knowledge.

The insight that leads to rising into the supraworldly sphere that discerns the absence of ego or person gives rise to the path that is called the void liberation path. The insight that leads to rising into the supraworldly sphere that discerns impermanence gives rise to the path that is called the signless liberation path. The insight that leads to rising into the supraworldly sphere that discerns suffering gives rise to the path that is called the desireless liberation path. Thus the path acquires three names according to the particular propensities that are brought to bear in reaching insight.

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[33]For clarification of this passage, in addition to the *Compendium*, p. 215, see also *Path of Purification*, p. 782.

[34]In the case of the first three fruitions this retrospective knowledge involves all five of the retrospective processes, whereas in the case of the final fruition of the fully perfected saint, since all of the defilements have been brought to an end, only the first four are involved.

As for the fruition, it acquires one of three names in accordance with the thought process involved in reaching the path, which in turn depends upon the propensities the *yogin* brings to bear in order to arrive at the path. This fruition, which is in the path itself, arises in the *yogin* who contemplates one of the characteristics, such as impermanence, etc., in the manner indicated before; and this fruition acquires one of the names (of which the first is void liberation) in accordance with the propensities brought to bear in reaching insight, and the thought process through which attainment of the fruition is reached.

As for the three names of which the first is void liberation, they are associated with the paths because of the propensity toward a particular object of consciousness and the propensity for a particular kind of practice; and they are applied equally to all phases.[35]

THE CULMINATION OF THE PATH(S): THE ATTAINMENT OF CESSATION

As for the *yogin*, when he is going to enter the cessation attainment, which is among the exalted attainments of which the first *jhāna* is the first in the series, he arises from each attainment and then contemplates, under the aspect of the three marks, the conditioned phenomena that brought him into that *jhāna* and those that were reached in that *jhāna*; he reaches each *jhāna* successively until he arrives at the *jhāna* of the sphere of nothingness.[36] The *yogin* then takes the resolves as the preliminary function, and enters into the *jhāna* that is beyond all perception and nonperception.[37] As for the mind of the *yogin*, it

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[35]That is, they are applied equally to "all the eight classes of the *arya*'s (i.e., the *yogin*'s) attaining the path or enjoying the fruit thereof, in every process of Path-thought or Fruition-consciousness" (*Compendium*, p. 217, n. 3).

[36]The exalted attainments (exalted signifying the fact that they are exalted above the world of sensual desire) are the series of eight attainments listed above, plus the cessation attainment under discussion in the present passage.

[37]In the preliminary phase of reaching this *jhāna* the focus on conditioned phenomena involved in reaching the previous *jhāna* is replaced by the following resolves: "(1) that such necessaries of life as are not connected with his body may not be destroyed by fire, etc.; (2) that he may wake up when his services are required by the Order; (3) that he

is cut off because of the power of two flashes of consciousness called the full cognition absorption—it does not proceed into the future at all. At that time the *yogin* reaches the attainment of cessation.

When the *yogin* leaves that attainment of cessation, in the case of the person who is a nonreturner, the consciousness of the fruition of the nonreturner proceeds once and then sinks back into the life-continuum.[38] In the case of those who are called fully perfected saints, the consciousness of the fruition of fully perfected sainthood occurs only once and then sinks back into the life-continuum.

We have given a brief account of the Lords who have meditated and attained Nibbāna. Those who have wisdom should really and truly contemplate in this way so that they might come to know the superb Nibbāna.

PACCEKA BUDDHAS, BUDDHAS, AND FULLY PERFECTED SAINTS

What kind of beings are able to lead other beings to reach that place? One who has built up an accumulation of perfections and has wished to reach Nibbāna every day and every night without ceasing at all, even for a moment, and has done this for as long as 100,000 great *kappa* plus one *kappa* of immense duration in addition will do so. But despite the fact that he has practiced the perfections for that amount of time, he cannot lead other beings to reach Nibbāna.[39] He

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may wake up when he is called by the Buddha; and (4) that he may ascertain whether he will live within the next seven days" (*Compendium*, Introduction, p. 71, see also *Compendium*, p. 219, n. 1).

[38]The attainment of cessation, which enables one to enjoy what is called "Nibbāna under present conditions" (*dittha-dhamma-nibbāna*), is an attainment available only to nonreturners and fully perfected saints.

[39]We have here followed the Damrong edition and have retained the reading of "100,000 great *kappa*" plus one *kappa* of immense duration rather than following Acharn Pitoon's emendation to "100,000 great *kappa* plus two *kappa* of immense duration." Given the comparison which Phya Lithai makes between Pacceka Buddha and fully perfected saints (see below) the figure in the original manuscript seems to be quite appropriate.

can only take himself alone, to reach Nibbāna. Having built up an accumulation of perfections of only that amount, he becomes a Pacceka Buddha and, for that reason, cannot lead other beings to reach Nibbāna.[40]

One who has built an accumulation of perfections for 100,000 great *kappa* plus 4 *kappa* of immense duration, 8 *kappa* of immense duration, and 16 *kappa* of immense duration in addition, and has resolved that he will lead beings to Nibbāna every day and every night without ceasing for a moment, can then become a Buddha and will be able to lead other beings to reach Nibbāna.

The beings whom the Lord can lead into Nibbāna are those who have built an accumulation of virtues for 100,000 great *kappa*; the Lord will then be able to lead these beings to reach Nibbāna. The beings who have built this accumulation of perfections for 100,000 great *kappa* plus 2 *kappa* of immense duration in addition, will then be able to become fully perfected saints, and will be able to take the Lord Buddha's place in leading other beings to enter Nibbāna.[41]

Each Buddha graciously helps *devatā* and human beings enter Nibbāna. If one calculates, some lead 24 *asamkhayya* plus 160 *koti* plus 100,000 beings in addition.[42]

Thus, we have given our brief account of the city of Nibbāna, which is more superb than the three worlds and the limitless *cak-*

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[40]These perfections include the ten especially famous ones whose practice is illustrated in the Thai tradition in the stories of the Buddha's last ten lives immediately prior to his final life as Gotama. The point of the sentence is clarified by a recognition of the fact that "Pacceka" means singly or one-by-one.

[41]It is interesting to note that according to Phya Lithai's account the accumulation of perfections that is prerequisite for attaining the condition of a fully perfected saint who "is able to lead others to Nibbāna in the Lord Buddha's place" is greater than that required for attaining the condition of a Pacceka Buddha, who, though he has attained Buddhahood, cannot play any role in leading others to the Nibbānic goal.

[42]In the various manuscripts and editions, a short Pali rendering of this sentence is followed by the slightly more extended Thai version that has been rendered into English. In the previous passages where *asamkhayya* modified *kappa* we have translated it as "immense duration," but in this context where it modifies beings it signifies an immense or very large number. Though the *P.T.S. Pali / English Dictionary* gives a *koti* as approximately 100,000, it signifies, according to the standard Thai reckoning, 10,000,000.

kavāḷa; this constitutes chapter eleven.

Anyone who reaches that great city of Nibbāna will neither perish nor fluctuate back and forth like the beings in these three worlds. Thus we have given our sermon on the three worlds and the great Nibbāna.

EPILOGUE

WHEN WAS THIS *Sermon on the Three Worlds* written? It was completed in the year of the cock, in the twenty-third year of the era, in the fourth month on a Thursday when the moon was full and was situated in the *magasiraṅ* lunar mansion.[1]

Who composed it? It was Phya Lithai, who was the son of Phya Lelithai, who reigned over the cities of Srisachanalai and Sukhothai, and the grandson of King Ram Khamhaeng who was of the solar lineage.[2] After he had reigned at Srisachanalai for six years he wrote the sermon to enhance the usefulness of the Abhidhamma, to fulfill his desire to preach, especially to his mother, to help beings to gain release, and to advance the cause of Dhamma.

What are the holy books from which he drew the Dhamma contained in this *Sermon on the Three Worlds*?[3] As for this *Sermon on the Three Worlds*, small portions have been taken from the Atthakathādīkācaturāgama, the Atthakathādīkā–abhidhammāvatāra, and the Atthakathā–abhidhammatthsangaha; and they have also been drawn from the following holy books—the Sumangalavilāsinī, the Papañcasudanī, the Sāratthapakāsinī, the Manorathapūranī, the Līnatthapakāsinī, the Aṭṭhakathāḍīka–vinayapiṭaka, the Dham-

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[1]In the various manuscripts and editions the month is given as the tenth, which raises the possibility that the parallel passage in the prologue, which refers to the fourth month, refers to the time when Phya Lithai began work on the text. However, since this interpretation of the passage in the prologue is problematic, and since the second time did not actually occur as described, we have made the assumption that this sentence (like the rest of the epilogue) basically repeats rather than supplements the prologue; thus we have followed a suggestion made by Acharn Pitoon (p. 150, n. 1) and changed the phrase "the tenth month" to "the fourth month."

[2]According to the various manuscripts and editions Phya Lithai is here said to be the grandson of Phya Lithai, who was the grandson of Ram Khamhaeng. However the rendering given in the translation is in accord with that given in the prologue and with what seems to have been, from the inscriptions, the actual historical stiuation. For further discussion see Translators' Appendix I.

[3]Both the following list of holy books and the subsequent listing of Phya Lithai's teachers follow, generally, the lists given in the parallel passage in the Prologue; however, there are some differences in the form of names that are sufficiently great that they have been retained, there are some differences in the order in which the items are listed, and there are a few differences in the items themselves.

mamahārathakathā, the Madhuratthavilāsinī, the Jātakaṭṭhakathā, the Jinālaṅkāra, the Bodhivaṅsa, the Sārasangaha, the Abhidhammatthasangaha, the Abhidhammāvatāra, the Milinda, the Dhammahadaya, the Mahānidāna, the Buddhavaṅsa, the Anāgatavaṅsa, the Cariyāpiṭaka, the Dhammapada, the Lokapaññatti, the Mahākappa, the Aruṅavatīsutta, the Samantapāsādikā, the Vissuddhimagga, the Lakkanabhidhamma, the Anupatikā, the Lokuppatti, and the Sārīrikavinicchaya. A small portion was taken out of each of these holy teachings, they were put together, and they were then given the name *The Sermon on the Three Worlds*.

Phya Lithai who, even though he was in the lineage of kings, was a teacher, learned these teachings in the circles of the great senior monk Anomadassī, in the circle of the great senior monk Dhammapāla, in the circle of the great senior monk Siddhattha, in the circle of the great senior monk Maṇivaṅsa, in the circle of the senior monk Prajanāṇdassa and in the circle of the royal teacher Upasena. He learned from afar, via correspondence, from the great elder monk Buddhaghosācārya who lived in the city of Haribhuñjaya.

Whoever wishes to reach the celestial treasure, which is the deliverance of Nibbāna, let him listen to this *Sermon on the Three Worlds* with care and interest, with faith in his heart, and without being heedless in any way. He will then be able to meet the Lord Sri Ariya when he is born in the future, to pay his respects to him, and to listen to the Dhamma that he will preach.

Here ends the account that is the *Sermon on the Three Worlds*, which is in full accord with the teachings of the Omniscient One.

> *Consider that the tribulation of all beings is suffering; consider their impermanence for eighteen* kappa, *consider the absence of self for twenty* kappa—*with these statements thought is to be developed.*[4]

The monk Mahāchuai copied the *Sermon on the Three Worlds* at the temple at Paknam called Temple Klang. He finished it in the

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[4]This passage is written in very corrupt Pali, and the translation is highly tentative.

fourth month of the year of the dog on a Sunday afternoon after 3 o'clock. That is to say, it was finished in the 2321st year of the Buddhist era, in the ninth month, on the twenty-sixth day.[5]

[5]In the Mahāchan version the following paragraph is substituted for the final paragraph of the Mahāchuai version: "The monk Mahāchan has the faith and the intention to establish this *Sermon on the Three Worlds* so that the religion of the Lord Buddha will last for 5,000 years. May this be a cause for the attainment of Nibbāna! It was finished in the year of the horse, in the tenth month, on the third day of the waning moon, on Saturday, in the afternoon. That is to say, it was finished in the 2330th year of the Buddhist era, in the fifth month, on the second day."

APPENDIX CONCERNING THE WORK OF VICKERY, COEDÈS, AND ARCHAIMBAULT

In the interim between the time that our Introduction and translation of the *Trai Phum* were completed, and the present moment when the final revisions must be submitted to the publisher, we have been able to consult two important pieces of scholarship that are directly relevant to our work. One of these is the short but interesting "Note on the Date of the Traibhūmikathā" by Michael Vickery, which appeared in the *Journal of the Siam Society* LXII, 2 (July 1974), pp. 275–284. The other is the complete French translation of the text by George Coedès and Charles Archaimbault, which appeared as Volume LXXXIX in the Publication Series of the École Français Extrême Orient under the title *Les Trois Mondes (Traibhūmi Brah R'vaṅ)* (Paris: EFEO, 1973). After examining the two works we have decided not to undertake any revisions in the manuscript, but a few comments are in order.

In his article in the *Journal of the Siam Society* Professor Vickery challenges the view that we have accepted concerning the authorship and the dating of the text. Taking issue with experts such as Damrong Rajanubhab, George Coedès, Prasert Na Nagara, Alexander Griswold, Charles Archaimbault, and Pitoon Maliwan, Vickery argues that the grounds for maintaining that Phya Lithai wrote the text and for dating it ca. 1345 A.D. are insufficient. He argues that the royal titles used in the exordium, and the dating system used in the exordium and the colophon (see Prologue, n. 1 and Epilogue, n. 1), indicate that they were written by a copyist of the Ayutthaya period. He points out that whereas the exordium identifies the author of the text as Lithai, the colophon appears to identify the author with Lithai's

successor and grandson, whose full name was Sai Lithai (see Epilogue n. 2).

It is clear that Vickery has provided a fascinating discussion of the calendric system used in the reference to "the year of the cock, the twenty-third year of the era." However it does not seem to us that he has raised any really serious new questions concerning the authorship or dating of the *Trai Phum*. In the first place, the accepted views on these matters have never depended on the belief that the exordium and/or the colophon were written in the Sukhothai context. In fact the most important evidence comes not from the exordium or the colophon, but from the Pali "Words of Praise," to which Vickery surprisingly makes no reference whatsoever. It is here that the author identifies himself as Phya Lithai, and it is here that he provides a sound basis for dating the text by indicating that his father was at that time ruling at Sukhothai while he himself was residing at the "second capital" of Srisachanalai.[1] Moreover, there is an ironic way in which Vickery's strong case for the later, Ayutthayan identity of the copyist supports the traditional position. If Vickery's case in this respect is correct, it greatly enhances the probability that the writer of the colophon made the kind of mistakes in interpreting the Sukhothai genealogies that have been attributed to him by Prasert Na Nagara and Alexander Griswold, and that therefore he too recognizes Lithai as the author of the text.[2]

It is of course true that the evidence for Lithai's authorship and for the date of ca. 1345 A.D. is less than definitive (the "Words of Praise" could be a hoax, there could be some misconceptions in our reconstruction of the reigns of the Sukhothai kings, etc.) and that further investigations, particularly of linguistic affinities between the Trai Phum and the Sukhothai inscriptions would be helpful. However the

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[1]This establishes a range of dates, which is then narrowed by the tradition recorded in the exordium and the colophon, which indicates that Lithai wrote the text after he had reigned at Srisachanalai for six years.

[2]Vickery himself refers to the Prasert-Griswold suggestion, describes it in some detail, and recognizes it as a plausible interpretation (see "Note on the Date of the Traibhūmilcathā," p. 277).

kind of radical scepticism that Prof. Vickery has expressed hardly seems to be justified by the arguments he has mustered.

In the case of the Coedès-Archaimbault translation we faced a very difficult decision. Here we were confronted with a major scholarly effort that, like our own, had been produced through a concentrated collaborative effort over a period of many years. At first glance it seemed that it might be appropriate to review our own work in light of the translations and interpretations proposed by the eminent French scholars. However after going over the French text with some care it seemed to us that the two translations were sufficiently distinctive in their style and intention that it would be best to present ours without revision. As for the points on which we differ (as one would expect, given the length and difficulty of the text, there are many), we will refrain from comment and leave the decision to our colleagues and to our own further research.

CHARTS AND DIAGRAMS

THREE WORLDS AND THIRTY-ONE REALMS

World of Desire (11 realms)

Various hells
Realm of animals
Realm of suffering ghosts
Realm of *asura*
} 4 realms of loss and woe

Realm of men

Realm of the four guardian deities
Realm of the thirty-three *devatā*
Realm of the *yāmā*
Realm full of joy
Realm of those who delight in their own creations
Realm of those who delight in the creations of others
} 7 realms of happiness } 6 heavens of the *devatā*

World with only a Remnant of Material Factors (16 realms)

Realm of *brahma* attendants
Realm of *brahma* ministers
Realm of great *brahma*
} 3 realms of the 1st *jhāna*

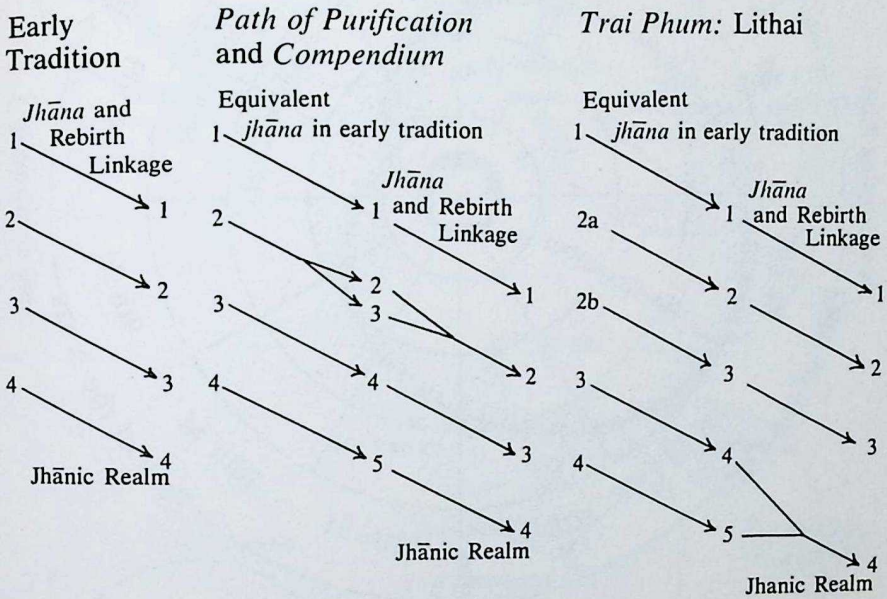
Realm of *brahma* with limited lustre
Realm of *brahma* with infinite lustre
Realm of radiant *brahma*
} 3 realms of the 2nd *jhāna*

Realm of *brahma* with limited aura
Realm of *brahma* with infinite aura
Realm of *brahma* whose aura is steady
} 3 realms of the 3rd *jhāna*

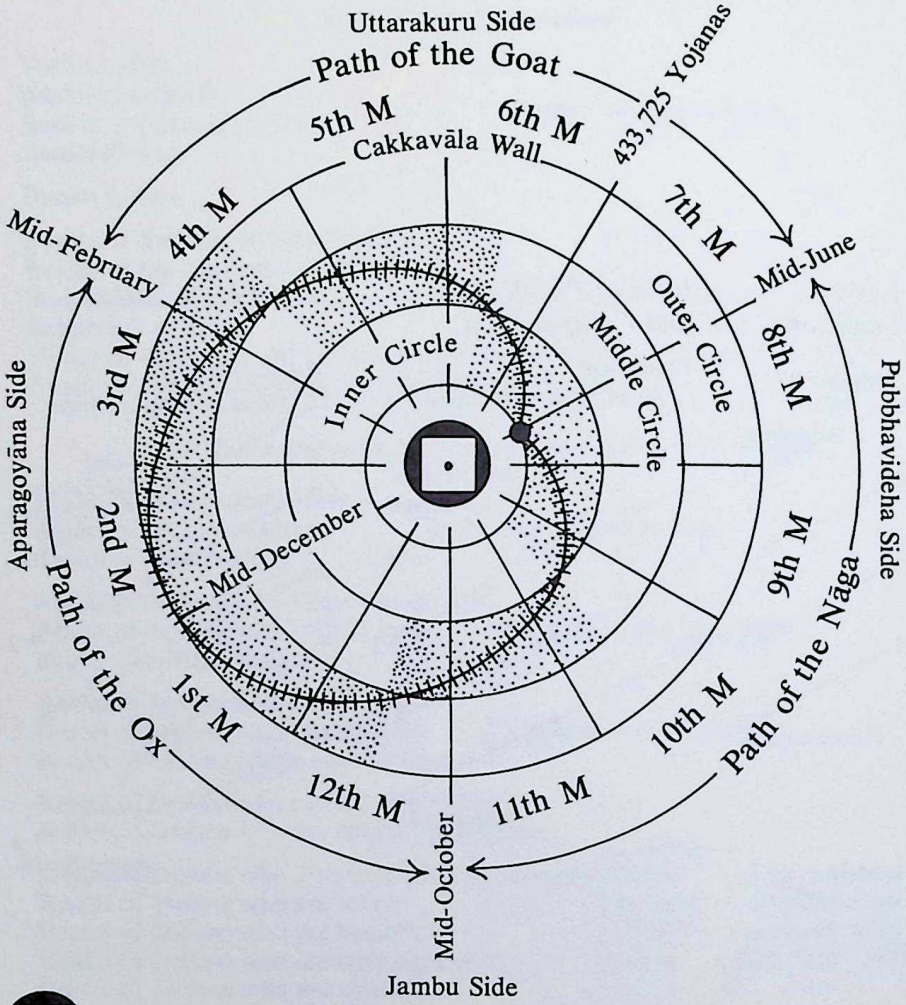
Realm of *brahma* who receive great reward
Realm of *brahma* who are without perception
Realm of *brahma* who do not fall from prosperity
Realm of *brahma* who are serene
Realm of *brahma* who are beautiful
Realm of *brahma* who are clear-sighted
Realm of *brahma* who are supreme
} 7 realms of the 4th and "5th" *jhāna* } 5 pure abodes sometimes associated with the "5th" *jhāna*

World without Material Factors (4 realms)

Realm of the infinity of space	Realm of the 5th *jhāna*
Realm of infinite mental process	Realm of the 6th *jhāna*
Realm of nothingness	Realm of the 7th *jhāna*
Realm of neither perception nor non-perception	Realm of the 8th *jhāna*


Early Tradition
Jhāna and Rebirth Linkage
1
2
3
4
1
2
3
4
Jhānic Realm
Path of Purification and Compendium
Equivalent jhāna in early tradition
1
2
3
4
5
Jhāna and Rebirth Linkage
1
2
3
4
Jhānic Realm
Trai Phum: Lithai
Equivalent jhāna in early tradition
1
2a
2b
3
4
5
Jhāna and Rebirth Linkage
1
2
3
4
Jhanic Realm

Diagrams of the Sumeru Cosmography
I. The Astral Paths



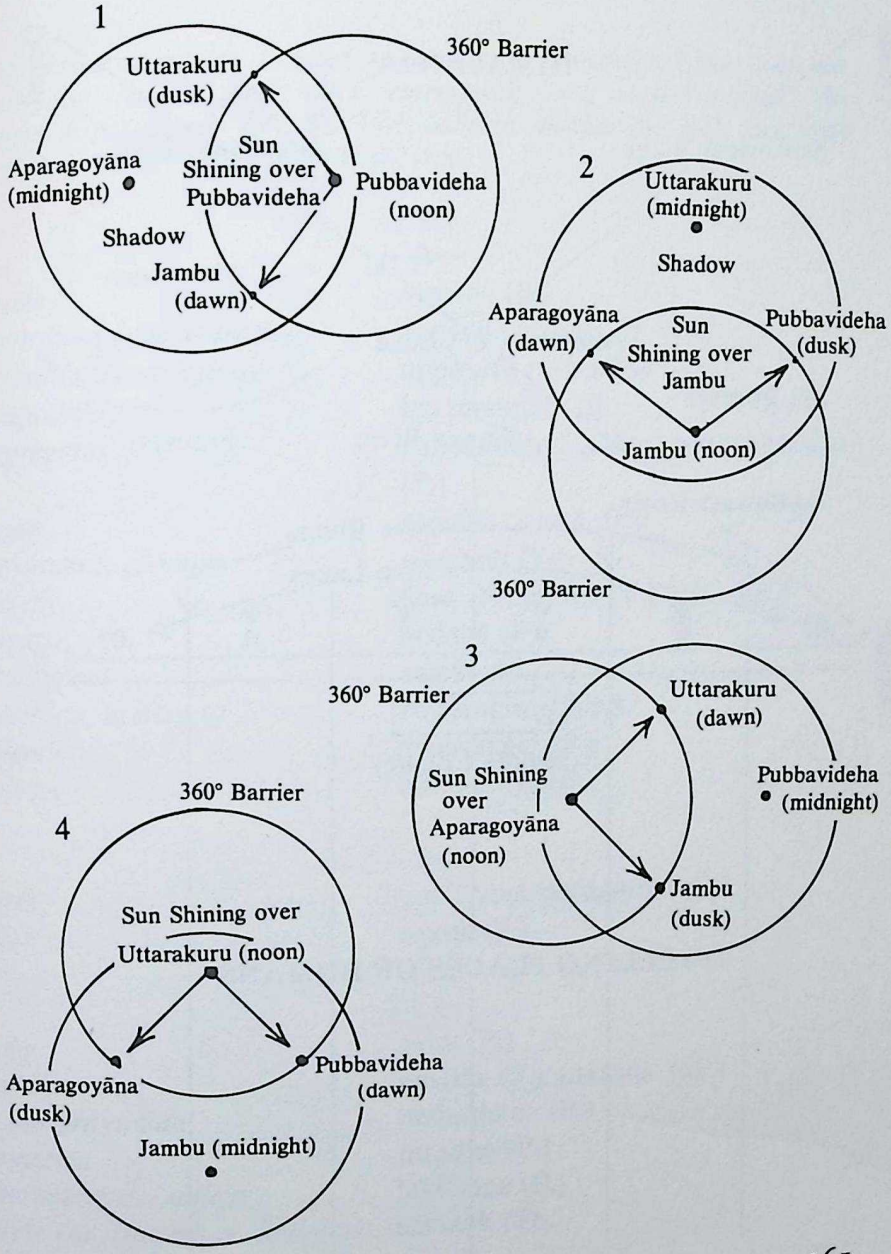
Mount Sumeru (North)

Yugandhara peak

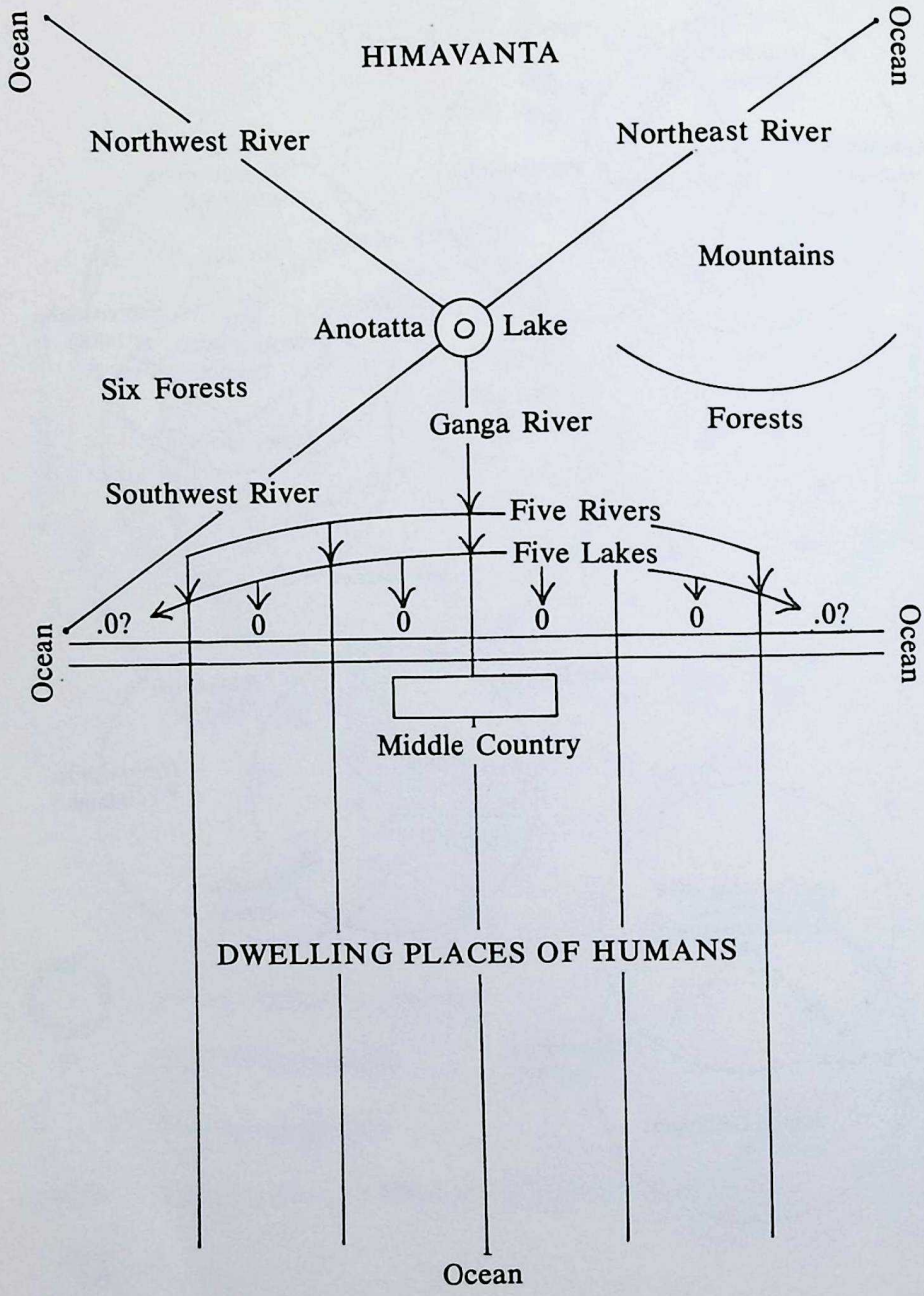
Mountain range

Yearly course of the sun (2,700,000 yojanas)

II. The Progress of the Sun and the Time of Day in the Four Continents



III. The Geography of the Jambu Continent



GLOSSARY OF SELECTED TERMS

The glossary contains selected terms from the translated text with the equivalent that, in most cases, corresponds to it in the original. The letters in parenthesis (P., S., Th.) indicate whether the term concerned is given in a Pali, Sanskrit, or Thai form.

—A—

abode	vīmāna (P.)
absorption (concentration)	appanā (samādhi) (P.)
access (concentration)	uppacāra (samādhi) (P.)
adaptability	kammaññatā (P.)
aggregates, five	pañcaskhandha (Sk.) pañcakhandha (P.)
aging	rūpassa jaratā (P.)
agreement, common	sammuti (P.)
anger	dosa (P.) godha (P.) kiat (Th.)
anguish	vedanā (P.)
attainment	samāpatti (P.)
attention, arising of	ru rampung (Th.)
attention	manasikāra (P.)
avarice	macchariya (P.)

—B—

birth	yoni, yoni paṭisandha (P.)
bliss	sukha (P.)

—C—

calm	santi (P.)
castle	pāsāda (P.) prāsāda (Sk.)
cause proximate	padatthāna (P.)
cessation	nirodha (P.)
characteristic, salient	lakkhaṇa (P.)
circle (or listeners or disciples)	samnak (Th.)

cognition, full	javana (P.)
compassion	karunā (P.)
comprehension	kamṅot (Th.)
concentration	samādhi (P.)
concentration, preliminary	parikamma samādhi (P.)
concentration, absorption	appanā samādhi (P.)
concentration, access	upacāra samādhi (P.)
condition, moral	hetu (P.)
condition, causal	paccaya (P.)
confession, of monks	pāṭmokkha (P.)
conformity	anuloma (P.)
consciousness	citta (P.)
consciousness, unification of	ekaggatā (P.)
consciousness, focussed	somrudi (Th.)
contact	phassa (P.)
contemplate	rampung tung, rampung (Th.)
continuity	santati (P.)
continuum, life	bhavanga (P.)
craving	taṇhā (P.) tṛṣṇā (Sk) damrisna (Th.)
create	nimittā (P.)

—D—

deeds	kamma (P.)
	—good—kusala (P.)
	—bad—akusala (P.)
	—meritorious—boon (Th.) from puñña (P.)
	—evil—bap (Th.) from pāpa (P.)
defilement	kilesa (P.)
definiteness	pariccheda (P.)
delusion	moha (P.)
delusion, concerning individuality	sakkāyadiṭṭhi (P.)
desire, sensual	kāma taṇhā (P.)
desireless	appaṇihita (P.)

destiny	gati (P.)—(evil destiny, dugati; happy destiny, sugati)
destroy	bambat (Th.)
determination	adhimokkha, voṭṭhapana
devatā	divine beings in kāmabhumi
doubt, escaping from	kankhā vitaraṇa

—E—

ear, celestial	dibba sota (P.)
ego	ton (Th.)
empty	plaw (Th.), suñña (P.)
equanimity	upekkhā (P.)
essence, nutritive	ojārasa (P.)
evil	akusala (P.)
exalted	paṇidhāna
examination, investigation	santīraṇa (P.)
exertion	viriya (P.)
experience	rampung (Th.)
eye, celestial	dibba cakkhu (P.)

—F—

factors, material	rūpa (P.)
—mental	nāma (P.)
factors, psychic	cetasika (P.)
faculties of senses	indriya (P.)
feature	lakkhaṇa (P.)
flightiness	uddhacca (P.)
formation	sankhāra (P.)
function, preliminary	pubbakicca (P.)

—G—

gateways, five, to the mind	pañcadavāra (P.)
gem	maṇi (P.) kaew (Th.)
ghosts, suffering	peta (P.)
ghosts, suffering, who also experience paradise	vimāna peta (P.)

glad, gladness	yindi (Th.)
greed	lobha (P.)
grief, mental	domanassa (P.)
growth	upacaya (P.)
guardians, in the realms of woe	yamapāla (P.)
guardians, of the world	cātulokapāla

—H—

happiness	sukkha (P.)
hate	kliat (Th.)
heart	chai (Th.)
heaven, the realms of devatā and brahma	sawan (Th.)
hell	naraka (P.) narok (Th.)
hermit	ṛsi (sk.)

—I—

ignorance	avijjā (P.)
influences, dominant	adhipati (P.)
intimation of body	kāyaviññatti (P.)
intimation of language	vacīviññatti (P.)
intoxicants	āsava (P.)
irritated	khungkhiat (Th.)
investigation	vicāraṇa (P.)

—J—

jealousy	issā (P.)
jewel	ratana (P.)
joy	pīti (P.)

—K—

kamma, destructive	upaccheda kamma (P.)
kamma, destructive	upaghāta kamma (P.)
kamma results	kammavipāka (P.)
kappa, good	sārakappa (P.)
kappa, excellent	maṇḍakappa (P.)

kappa, splendid	varakappa (P.)
kappa, good and excellent	sāramaṇḍa kappa (P.)
kappa, most fortunate	bhaddakappa (P.)
kappa, void	suññakappa (P.)
kappa of immense duration	asankheyya kappa (P.)
kappa, great	mahākappa (P.)
kappa, intermediary	antarakappa (P.)
kindness	endu (Th.)
kindness, loving	mettā (P.)
kings, four great	cātulokapāla (P.)
knowledge	ñāna (P.)
knowledge, discriminating	paṭisambhidā ñāna (P.)
knowledge, practical, involving psychic powers	iddhivijjā (P.)
knowledge, retrospective	paccavekkhana ñāna (P.)
knowledge which conforms	anuloma ñāṇa (P.)

—L—

life	jīvita (P.)
life continuum	bhavanga (P.)
lightness	lahutā (P.)
lion	sīha (P.)
lion, grass	tiṇa sīha (P.)
lion, black	kāla sīha (P.)
lion, yellow	paṇḍu sīha (P.)
lion, beautifully maned	kesara sīha (P.)
loss and woe	apāya (P.)
lust	kāmachanda (P.)

—M—

malevolence	vyāpāda (P.)
mastery	vasī (P.)
material factor	rūpa (P.)
material factors, world with only a remnant	rūpabhūmi (P.)
material factors, world without	arūpabhūmi (P.)

material factors, eight basic	suddhaṭṭhakarūpa (P.)
meditation	bhāvanā (P.)
meditation, preliminary	parikamma bhāvanā (P.)
meditational practice	kammaṭṭhāna (P.)
meditation subject	kammaṭṭhāna (P.)
mental process	viññāṇa (P.)
merit	puñña (P.)
mind	chai (Th.)
mind, state of	chai (Th.)
mind, balance of	majjhatta (P.)
mindfulness	sati (P.)
	anussati (P.)
morals	sin (Th.) parisuddha sīla (P.)
musicians, heavenly	gandhabba (P.), gandharva (Sk.)

—N—

nothingness	ākiñcañña (P.)
nutriment, bodily	āhāra (P.)
nymph, celestial	apsaras (Sk.)

—O—

object of attention	ārammaṇa (P.)
object of attention, great	mahantārammaṇa (P.)
obstacle	nivāraṇa

—P—

passion	rāga
path	vīthi (P.) honthang (Th.)
pavilion, gem	maṇḍapa (P.), kaew (Th.)
perception	saññā (P.)
perfection	pāramī (P.)
perplexity	vicikicchā (P.)
person	tua (Th.)
phenomenon	sankhāra, sankhāra dhamma (P.)
phenomenon, resulting	paccupaṭṭhāna (P.)
plasticity	vikāra (P.)

pleasure	somanassa (P.) sanuk (Th.)
pliancy	mudutā (P.)
ponder	damri (Th.) tri (Th.)
power, magical	iddhi (P.)
practice	paṭipatti (P.)
practice, by concentration	paṭipatti (P.)
precept, moral	sīla (P.)
preliminary	parikamma (P.)
pride	māna (P.)
properties or functions	rasa, kiccarasa or sampattirasa (P.)
pure	pārisuddhi (P.)
purification, purity	visuddhi (P.)

—Q—

quietness	sangat (Th.)

—R—

rapture	chun (Th.)
realm of misery	dugati (P.)
realm of happiness	sugati (P.)
rebirth consciousness	paṭisandhi citta (P.)
rebirth linkage	paṭisandhi (P.)
reception	sampaṭicchana (P.)
reckless	kolahon, klahon (1) (Th.)
reflect	khamnung (Th.)
remember	khamnung (Th.)
repugnant	paṭigha (P.)
retention	tadārammaṇa (P.)
rice	sāli (P.)
rice, growing of itself	sañjāti sāli (P.)
rice, white	sāra sañjāti sāli (P.)
righteous	choptham (Th.)

—S—

saint, fully perfected	arahant (P.)
science, mental	abhiññā (P.)

scrupulousness	kukkucca (P.)
sensation	vedanā (P.)
sensation, mental	viññāṇa (P.)
sense	saññā (P.)
sensuality	kāmachanda (P.)
shame, sense of	hiri (P.)
shame, lack of regarding evil	ahiri (P.)
sign	nimitta (P.)
sign, preliminary	parakamma nimitta (P.)
sign, external	nimitta (P.)
sign, acquired	uggaha (P.)
sign, equivalent	paṭibhāga (P.)
signless	animitta (P.)
sloth	thīna (P.)
sluggishness	middha (P.)
space, infinity of	ākāsānañca (P.)
supra worldly	lokuttara (P.)
swan, kingly	rāja haṅsa (P.)
sympathy, sympathetic joy	muditā (P.)

—T—

think	rampung (Th.)
think about	raluk (Th.)
thought	rampung (Th.)
thought, initial application of	vitakka (P.), rampung doo (Th.)
thought, sustained	vicāra (P.), phicharana doo (Th.)
thought, volitional	cetanā (P.)
tranquility	kasem (Th.)
transform	niramit (Th.), niramāti (Sk.), nimmita (P.)

—V—

veneration	pūjā (P.)
views	diṭṭhi (P.)
—false	micchā diṭṭhi (P.)
—concerning the future	anāgatetikadiṭṭhi (P.)

—concerning causation	hetudiṭṭhi (P.)
—that the world and self are eternal	sassatadiṭṭhi (P.)
—concerning what is dangerous	bhayadiṭṭhi
virtue	guṇa (P.)
vision	dassana (P.)
vitality, psychic	jīvilā, jīvitindriya (P.)

—W—

woe, loss and	apāya (P.)
worry	kukkucca (P.)
worship	namassakāra (P.)

—X, Y, Z—

zealousness	chanda (P.)

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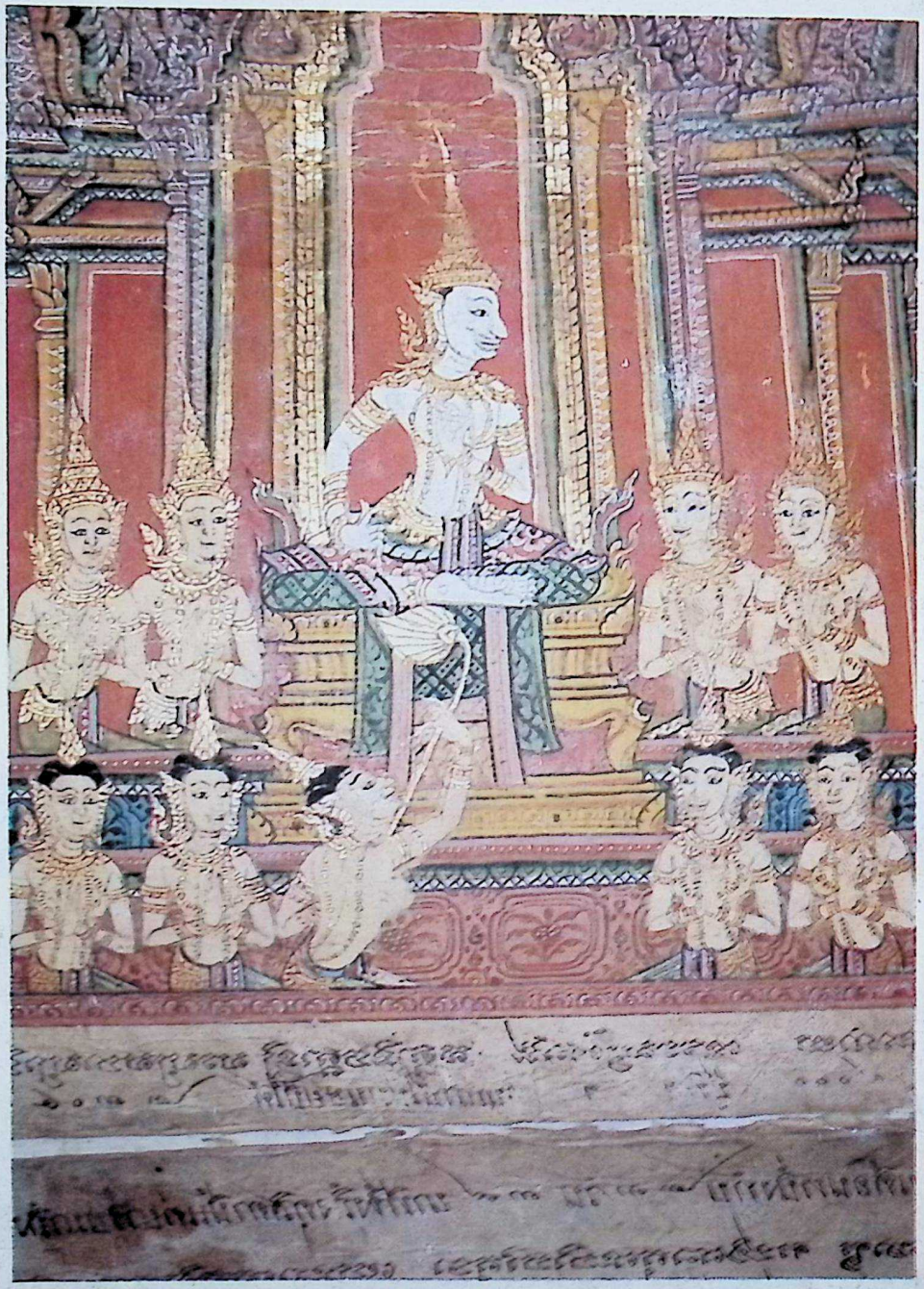
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